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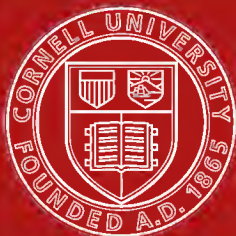
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The hymnes and songs of the Church.



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Publications of the Spenser Society.

*Issue No. 30.*

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THE  
HYMNES AND SONGS  
OF THE  
CHURCH.

BY  
GEORGE WITHER.

PRINTED FOR THE SPENSER SOCIETY.

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1881.

*Am*

# The Spenser Society.

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5

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PRINTED BY CHARLES E. SIMMS,  
MANCHESTER.

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The HYMNES and SONGS of the CHVRCH. *Diuided into two parts.*

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The second part consists of Spirituall Songs, appropriated to the severall Times and Occasions observable in the Church of England.

*Translated and Composd by G. VV.*

LONDON Printed for *G. W.* 1623.

*Cum Priuilegio Regis Regali.*

(*Lowndes*, 2965; *Hazlitt*, No. 16 a.)





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 Church of ENGLAND.

*The Preface.*

**P**lainely false is their supposition, who conceive, that the *Hymns* *Songs*, and *Elegies* of the *Old Testament*, are impertinent to these latter Ages of the *Church*. For, neither the *Actions*, nor *Writings* of the Ancient *Israelites*, which are recorded by the *Holy Spirit*, were permitted to be done, or written, for their owne sakes, so much, as that they might be profitable to warne and instruct vs of the latter Times; according to Saint *Paul*, *1 Cor.* 10. And indeed, so much is not onely testified by that *Apostle*, in the place aforecited, and throughout the *Epistle* to the *Hebreues*; but the verie names of those *Persons* and *Places*, mentioned in these *Hymnes* and *Songs*, doe manifest it: and farre better expresse the nature of that which they mystically point out, then of what they are literally applied vnto; as those who will looke into their proper significations shall apparently discover. That, therefore these parcels of *Holy Scripture* (which are for the most part Meeter in their Originall Tongue) may be the better remembered, to the Glorie of God, and the oftner repeated, to those ends for which they were written: they are here disposed into *Lyrick-verse*: and doe make the *Firſt Part* of this *Booke*. VVhich *Booke* is called, *The Hymnes, and Songs of the Church*, not for that I would haue it thought *Part* of the *Churches Liturgie*: but because they are made in the Person of all the Faithfull, and doe (for the most part) treat of those things which concerne the whole *Catholicke Church*.

A 2

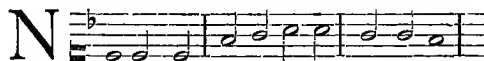
The

## Song 1.

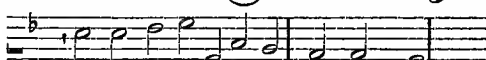
The first Song of Moses. Exod. 15.

**T**His Song was composed and sung, to prayse the Lord, for the Iſraelites miraculous paſſage through the Red-Sea: and for their deliuey from thoſe Egyptians, who were there drowned. It may (and ſhould alſo) bee ſung in the Chriſtian Congregations, or by their particular members, both with reſpect to the Hiſtoricall and Myſticall ſences thereof. Hiſtorically, in comemoration of that particular Deliuance which God hath ſo long agoe, & ſo wondrously vouchſafed to his perſecuted and afflicted Church. Myſtically, in acknowledgement of our owne powerfull Deliuance from the bondage of thoſe ſpiritual Aduerſaries, whereof thoſe were the Types. For, Pharoh (ſignifying vengeance) typified Our great Enemy, who with his hoſt of Temptations, Afflictions, &c. purſueth vs in our paſſage to the ſpiritual Canaan. The Red-Sea, repreſented our Baptiſme, 1 Cor. 10. 2. By the Dukes and Princes of Edom (mentioned in this Song) are prefigured thoſe powers and friends of the kingdom of Darkeneſſe, which are, or ſhall be, moleſted at the newes of our Regeneration. And therefore, this Hymne may very properly be uſed after the Adminiſtration of Baptiſme.

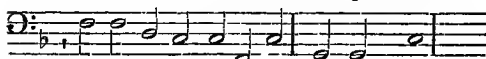
## SONG 1



Ow ſhall the praifes of the LORD be ſung:



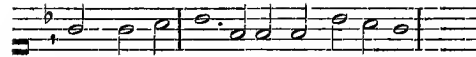
For, hee a moſt renowned Triumph wonne:



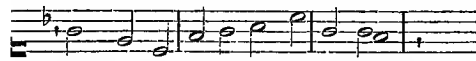
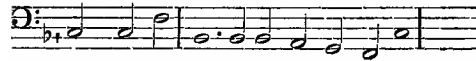
Both

Song 1.

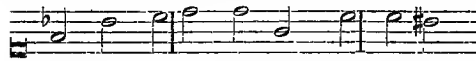
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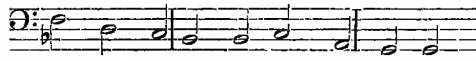
Both Horfe and Man into the Sea he flung ;



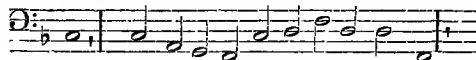
And them together there hath ouerthrowne.



The LORD is He, whose strength doth make me



strong ; And hee is my Saluation and my Song.



A 3

My

## Song 1.

My GOD, for whom I will a house prepare; My

Fathers GOD, whose praise I will declare.

2

Well knows the LORD to war what doth pertain;  
 The *L O R D-Almightie* is his glorious Name:  
 He *Pharaohs* Charrets, and his armed *Traine*,  
 Amid the *Sea* o'rewhelming, overcame:

Those of his Armie that were most renown'd,  
 Hee hath together in the *Red-sea* drown'd;  
 The Deepes, a covering over them were throwne,  
 And, to the bottome funke they, like a stone.

3

*LORD*, by thy powre thy *Right-hand* famous grows:  
 Thy *Right-hand*, *LORD*, thy Foe destroyed hath:  
 Thy *Glory* thy Opposers overthrowes;  
 And, stubble-like, consumes them in thy wrath.

A blast but from thy nostrils forth did goe,  
 And vp together did the waters flow;

Yea,

Song I.

5

Yea, rowled vp on heaps ; the liquid Flood  
Amid the Sea, as if congealed, stood.

4

I will pursue them (their *Pursuer* cri'd)  
I will o'retake them, and the spoile enioy :  
My lust vpon them shall be satisfi'd :  
With Sword vnfeath'd my hand shall them destroy.  
Then from thy breath a gale of winde was sent :  
The billowes of the Sea quite o're them went :  
And they the *mightie waters* funke into,  
Eu'n as a weightie peece of Lead will doe.

5

*L O R D*, who like thee among the *G O D S* is there !  
In holinesse so glorious who may bee !  
VVhose praises so exceeding dreadfull are !  
In doing wonders who, can equall thee !  
Thy glorious *Right-hand* thou on high didst reare,  
And in the earth they quickly swallow'd were :  
But thou, in mercie, on-ward hast conuaid  
Thy *People*, who'e redemption thou hast paid.

6

Them, by thy strength, thou hast bin pleas'd to beare  
Vnto a holy *Dwelling place* of thine :  
The *Nations* at report thereof shall feare ;  
And grieue shall they that dwell in *Palestine*,  
On *Edoms* Princes shall amazement fall :  
The mightie men of *Moab* tremble shall ;  
And, such as in the land of *Cana'n* dwell,  
Shall pine away, of this when they heare tell.

7

They shall hee ceazed with a horrid feare :  
Stone-quiet thy Right hand shall make them be,

A 4

TiII

Till passed ouer, *L O R D*, thy *People* are ;  
 (Till those passe ouer, that were bought by thee.)  
 For, thou shalt make them to thy *Hill* repaire,  
 And plant them there (oh *Lord*) where thou art heire;  
 Eu'n there, where thou thy *Dwelling* haft prepar'd ;  
 That *Holy place*, which thine owne hands haue rear'd.

8

The *L O R D* shall euer, and for euer raigne :  
 (His Soueraignty shall neuer haue an end)  
 For, when as *Pharoh* did into the *Maine*  
 VVith Charrets, and with horsemen downe descend,  
 The *Lord* did backe againe the Sea recall,  
 And with those waters ouerwhelm'd them all :  
 But, through the verie inmost of the fame,  
 The Seed of *Israel* safe and drie-thod came.

The second Song of *Moses*.

**T**His Song was giuen by God himselfe, to be taught the *Iewes*; that it might remaine as a witnesse against them when they should forget his benefits. For, it appeares, the Diuine wisdom knew, that when the Law would be lost and forgotten, a Song might be remembred to posteritie. In this Hymne (*Heauen and Earth* being called to witnesse) the Prophet makes first a narration of the *Iewes* peruerfenesse: and then deliuereth prophetically three principall things; wherein diuers other particulars are considerable. The first is, a Prædiction of the *Iewes* Idolatry, with the punishments of it. The second is, their hatred to Christ, with their Abiection. And the last, is of the calling of the Gentiles. We therefore, that haue by faith and experience, seene the successe of what is herein foretold, ought to Sing it often, in remembrance of Gods Iustice and Mercy. And (seeing we are all apt enough to become as forgetfull of our Redeemers fauour as they) we should by the repetition heereof, seeke so to stirre vp our considerations, that (as *S. Paul* counselleth) we might the better meditate the goodnesse and fecunditie of God, &c. For, if he hath not spared the naturall branches, Let vs take heede, as the same Apottle aduiseeth. Rom. 11. 21.

SONG



Song 2.

7

SONG. II

*Sing this as the first Song.*

TO what I speake an eare yee *Heavens* lend,  
And heare thou earth what words I vtter will.  
Like drops of Raine, my Speeches shall descend,  
And as the Dew, my Doctrine shall distill :  
Like to the smaller Raine on tender flowers,  
And as vpon the grasse the greater showers :  
For, I the *LORDS* great name will publish now ;  
That fo our *GOD* may praised bee of you.

2

Hee is that *Rocke*, whose workes perfection are :  
For, all his waies with iudgment guided bee :  
A *GOD* of truth, from all wrong-doing cleare :  
A truly iust, and righteous-one is he ;  
Though they themselues defil'd vnlike his Sonnes,  
And are a crooked race of froward-ones.  
Oh mad and foolish Nation ! VVhy dost thou  
Thy selfe vnto the *Lord* fo thankelesse shew ?

3

Thy *Father* and *Redeemer* is not hee ?  
Hath hee not made, and now confirm'd thee fast ?  
Oh ! call to minde the daies that older bee,  
And weigh the yeares of many ages past.  
For, if thou aske thy *Father*, hee will tell,  
Thy *Elders* also, can informe thee well,  
How he (*the high'st*) did *Adams* sonnes diuide,  
And shares for euery Family provide ;

4

And how the *Nations* Bounds hee did prepare,  
In number with the Sonnes of *Israel*.

For,

For, in his *People* had the *L O R D* his share,  
 And *Jacob* for his part allotted fell :  
 VVhom finding in a place poſſeſt of none,  
 (A Deſert vaſt, vntilled and vnknowne)  
 Hee taught them there, hee led them farre and nigh,  
 And kept them as the Apple of his eie.

5  
 Eu'n as an *Eagle*, to prouoke her young,  
 About her neaſt doth houer here and there,  
 Spread forth her wings to traine her birds along,  
 And fometime on her backe her younglings beare :  
 Right ſo, the *Lord* conducted them alone,  
 VVhen for his aid, *Strange-god* with him was none.  
 Them on the High-lands of the earth hee ſet,  
 VVhere they the plenties of the field might eate.

6  
 For them hee made the Rocke with Honey flow :  
 Hee drained oyle from ſtones, and them did feed  
 VVith Milke of Sheep, with Butter of the Cow,  
 VVith Goats, fat Lambs, and Rams of *Baſhan* breed :  
 The fineſt of the wheat hee made their food,  
 And of the Grape they drunke the pureſt blood.  
 But, herewithall vnthankfull *Iſrael*  
 So fat became, hee kicked with his heel.

7  
 Growne fat, and with their groſeneſſe couer'd o're,  
 Their *God*, their Maker, they did foone forſake :  
 Their Rocke of health regarded was no more ;  
 But with ſtrange Gods, him iealous they did make.  
 To moue his wrath, they hatefull things deuiz'd :  
 To *Diuels*, in his ſtead, they ſacrific'd ;  
 To *Gods* vnknowne, that new inuented were,

And

## Song 2.

9

And such, as their Fore-fathers did not feare.

8

They minded not the *Rocke*, who them begat,  
But quite forgot the *God*, that form'd them hath :  
VVhich when the *L O R D* perceiu'd, it made him hate  
His Sonnes and Daughters, mouing him to wrath.

To marke their end, said he, Ile hide my face :

For, they are faithlesse Sonnes, of froward race :

My wrath, with what is not a God, they moue ;  
And my difpleasure with their follies prooue.

9

And I, by those that are no *People*, yet,  
Their wrathfull iealousie will mooue for this ;  
And by a foolish *Nation* make them fret.  
For, in my wrath a fire inflamed is,

And downe to Hell the earth consume, it shall ;

Eu'n to the Mountaines bottoms, fruit, and all.

In heaps upon them mischiefes will I throwe ;  
And shoote mine Arrowes till I haue no moe.

10

VVith hunger parched, and confum'd with heat,  
I will enforce them to a bitter end :  
The teeth of beafts vpon them will I fet ;  
And will the poyf'nous dust-fed Serpent fend.

The Sword without, and Feare within, shall flay

Maids, youngmen, babes, and him whose haire is gray

Yea, I had vow'd to spread them here and there,  
Men might forget that such a *People* were.

11

But this the *Foe* compell'd mee to delay ;  
Left that their aduerfaries (prouder growne)  
Should (when they heard it) thus presume to say ;

This

This, not the *L O R D*, but our high hand hath done.

For, in this *People* no discretion is,

Nor can their dulnesse reach to iudge of this.

Oh had they wifdome, this to comprehend !

That fo they might bethinke them of their end.

12

How should one make a thoufand runne away,

Or two men put ten thousand to the foyle ;

Except their *Rocke* had fold them for a pray,

And that the *L O R D* had clos'd them vp the while ?

For, though our *Foes* themfelues the Iudges were,

Their *God* they cannot with our *G O D* compare.

For, they haue Vines like thofe that *Sodom* yeelds,

And fuch as are within *Gomorrah* fields.

13

They beare the Grapes of gall vpon their Vine,

Extreamely bitter are their clusters all :

Yea, made of *Dragons* venome is their wine,

And of the cruell *Aspes* infectious gall.

And can this (euer) bee forgot of mee !

Or not bee fealed where my treafures bee ?

Sure, *mine is vengeance*, and I will repay :

Their feet fhall slide at their appointed day.

14

Their time of ruine neere at hand is come :

Thofe things that fhall befall them haft will make.

For, then the *L O R D* fhall giue his *People* doome,

And on his *Seruants*, kinde compaffion take,

VVhen he perceiues their strength bereft and gone,

And that in prifon they are left alone ;

VVhere are their *Gods* become ? hee then fhall fay ;

Their *Rocke*, on whom affiance they did lay ?

15 Who

Song 2.

11

15

VWho ate the fatteft of their Sacrifice?  
 VWho of their Drinke-oblations dranke the wine?  
 Let thofe vnto their fuccour now arife,  
 And vnder their protection them enfrine.  
 Behold, confider now, that I am Hee,  
 And that there is no other *GOD* with mee:  
 I kill, and make aliue: I wound, I cure,  
 And there is none can from my hand affure.

16

For, vp to heau'n on high my hand I reare;  
 And (as I liue for euer) this I fay,  
 VWhen I my fhining fword to whet prepare,  
 And fhall my hand to acting vengeance lay,  
 I will not ceafe till I my Foes requite,  
 And am aueng'd on all, that beare me fpight:  
 But, in their blood, which I fhall make to flow,  
 VWill fteepe mine arrows, till they drunken grow.

17

My fword fhall eate the flefh and bloud of thofe,  
 Who fhall be either flaine or brought in thrall,  
 When I begin this vengeance on my Foes.  
 Sing therefore, with his *People*, Nations all.  
 For, he his *feruants* bloud with bloud will pay,  
 And due auengement on his *Foes* will lay:  
 But to his *Land* compaffion he will fhew,  
 And on his *People* mercy fhall beftow.

---

The Song of *Deborah* and *Barak*. *Iudg.* 5.

*T*His Hymne was compofed to glorifie GOD for the great ouerthrow giuen  
 to Sifera: who coming armed with many hundred Chariots of yron a-  
 gainft

*gainst the poore oppressed Israelites, (when they had not a Sword or Speare among 40000. of them) was neuertheless miraculously discomfited: to shew the unbleuening people, that the Lord only is the God of Battels; and that he is both able, and doth often deliuer his Church, without the ordinary means. By the repetition hereof, we praise God, in commemorating one of the great Deliuerances heretofore vouchsafed to his Church. And in these times of feare and wauering, we may also by this memorable example of Gods providence, strengthen our faith, which it many times weakned by the outward power, prosperitie, or vaine boastings of the Churches aduersaries: Who shall (doubtlesse) be at last shamefully ruined (according to the Prophetickall Imprecation concluding this Song) notwithstanding their many likelihoods of preuailing. Yea, then, perhaps, shall that destruction come on them, to Gods greater Glory, when our estate seemes to be most desperate.*

## SONG. III.

S Ing praises Ifr'el to the LORD, that thee auen-

B

ged fo; When to the fight with free accord the

people

Song 3.

13

people forth did goe. You Kings giue eare;

you Princes heare, while to the *LORD* I raise

My voyce aloud, and sing to *GOD*, (the *LORD*

of *Isr'el*) praise.

2 VVhen

When thou departedst, <sup>2</sup>*LORD*, from *Seir* ;  
 When thou leftst *Edom* field,  
 Earth shooke, the heauens dropped there,  
 The Cloudes did water yeeld.  
*LORD*, at thy fight  
 A trembling fright  
 Vpon the Mountaines fell :  
 Eu'n at thy looke,  
*Mount-Sinai* shooke,  
*LORD* God of *Israel*.

Not long agoe, in *Shamghar's* dayes,  
 Old *Anath's* valiant Sonne ;  
 And late, in *Iael's* time, the wayes  
 Frequented were of none :  
 The passengers  
 Were wanderers,  
 In crooked pathes vnknowne ;  
 And none durst dwell,  
 Through *Israel*,  
 But in a walled Towne.

Vntill I *Deborah* arose, <sup>4</sup>  
 (Who rose a Mother there)  
 In *Israel*, when new *GODS* they chose,  
 That fild their gates with warre.  
 And they had there  
 Nor shield nor Speare  
 In their possession, then ;  
 To arme (for fight)  
 One *Israelite*

Mong



Song 3.

15

Mong forty thousand men.

To those that *Israels* <sup>5</sup> Captaines are,  
 My heart doth much encline ;  
 To those, I meane, that willing were :  
 O *LORD* the praise be thine.  
     Sing ye, for this,  
     Whose vsf it is  
 To ride on Asses gray ;  
     All ye, that yet  
     In *Middin* sit,  
 Or trauell by the way.

<sup>6</sup>  
 The place where they their water drew,  
 From Archers now is cleare.  
 The *LORDS* vprightnes they shall shew,  
 And his iust dealing there.  
     The *Hamlets* all,  
     Through *Israels* shall  
 His righteoufnesse record :  
     And downe vnto  
     The Gates shall goe  
 The people of the *L O R D*.

<sup>7</sup>  
 Arise oh *Deborah*, arise ;  
 Rife, rife, and sing a Song.  
*Abinoam's* sonne, oh *Barak* rise :  
 Thy Captiues lead along,  
     Their *Princes* all,  
     By him made thrall  
 To the Suruiuor bee.  
 To triumph on

B

The

The *Mightie-one*,  
 The L O R D vouchsafed mee.  
 8  
 A roote from out of *Ephraim*,  
 Gainst *Amaleck* arose :  
 And (of the people) next to him,  
 The *Beniamits* were those.  
 From *Machir* (where  
 Good Leaders are)  
 Came well experienc't men :  
 And they came downe  
 From *Zabulon*,  
 That handle well the Pen.  
 6  
 Along with *Deborah* did goe  
 The Lords of *Isachar* ;  
 With *Isachar*, eu'n *Barak* too,  
 Was one among them there.  
 Hee forth was sent,  
 And marching went  
 On foot the Lower-way.  
 For *Ruben* (where  
 Divisions were)  
 Right thoughtfull-hearts had they.  
 10  
 The bleating of the flockes to heare,  
 Oh wherefore didst thou stay ?  
 For *Ruben* (where divisions were)  
 Right thought-full hearts had they.  
 But, why did they,  
 Of *Gilead* stay  
 On *Jordans* other side ?

And

Song 3.

17

And wherefore than  
Didst thou, oh *Dan*,  
Within thy Tents abide?

11

Among his harbours lurking by  
The Sea-side *Ashur* lay.  
But *Zebulon*, and *Nephthali*  
Kept not themselves away.

They people are,  
Who fearelesse dare  
Their liues to death expose;  
And did not yeelde  
The hilly-field,  
Though *Kings* did them oppose.

12

With them the *Cananitiſh* Kings  
At *Tanac'h* fought that day,  
Close by *Megiddo's* water-fprings;  
Yet bore no Prize away.  
For, lo, the Starres  
Fought in there spheres:  
Gainſt *Siſera* fought they.  
And ſome (by force)  
The water-courſe  
Of *Kiſhon*, ſwept away.

13

Eu'n *Kiſhon* Riuer, which was long  
A famous Torrent knowne.  
Oh thou my ſoule! oh thou, the *ſtrong*,  
Haſt brauely troden downe.  
Their *Horſe* (whole paſe  
So lofty was)

B 2

Their

Their hooves with prauncing wound ;  
 Those of the *Strong*,  
 That kickt and flung,  
 And fiercely beat the ground.

14

A heavy curfe on *Meros* lay :  
 Curft bee her dwellers all.  
 The *Angell* of the LORD doth fay  
 That Citie curfe you shall.  
 And therefore this  
 Accurfing is ;  
 They came not to the fight.  
 To helpe the LORD,  
 (To helpe the LORD)  
 Againft the *Men of might*.

15

But bleft bee *Iael*, *Heber's* Spoufe  
 The *Kenite* ; bleft be shee.  
 More then all women are, of thofe  
 That vfe in Tents to bee.  
 To him did shee  
 Glue milke, when hee  
 Did water onely wifh ;  
 And butter fet  
 For him to eate,  
 Vpon a Lordly difh.

16

She in her Left hand tooke a Naile,  
 And rais'd vp in the Right  
 A workemans Hammer, where-withall  
 She *Sifera* did fmite.  
 His head shee tooke,

VVhen

Song 3.

19

When thee had strooke  
His pierced Temples through.  
Hee fell withall :  
And in the fall,  
Hee at her feet did bow.

17

Hee at her feet did bow his head ;  
Fell downe, and life forooke.  
Meane-while his longing *Mother* did,  
From out her window looke :  
Thus, crying at  
The Lattice grate,  
Why staies his Chariot so  
From hasting home ?  
Oh ! wherefore come  
His Chariot wheelles so slow ?

18

As thus she spake, her *Ladies-wife*  
To her an answer gaue :  
Yea, to her selfe, her selfe replies ;  
Sure, *sped* (faith she) *they haue* :  
And all this while,  
They part the spoyle ;  
A *Damself* one, or twaie,  
Each homeward beares,  
And *Sifera* shares  
A partie-coulor'd pray.

19

Of Needle-worke, both sides of it  
In diuers colours are ;  
And such it is, as doth besit  
the *Spoilers* necke to weare.

B 3

So

So LORD, still fo,  
 Thy foes o're-throw :  
 But, who in thee delight,  
 Oh ! let them be  
 Sun-like when hee  
 Ascendeth in his might.

---

The Song of Hannah. 1. Sam. 2. 1.

**H**annah, the Wife of Elkanah, being barren (and therefore vpprayded and vexed by Peninnah, her Husbands other Wife) prayed vnto the Lord for a Sonne. And hauing obtained him, glorified God in this Song, for deliuering her from the contempt of her Adversarie. By Hannah (which signifieth Grace, or Gracious) was the Church of Christ represented: And by Peninnah (signifying despised, or forsaken) was figured the Iewish Synagogue. This Song, therefore, is to be vnderstood as a Mysticall Prophecie of that Abiection of the Iewes, and Calling of the Gentiles, which was fulfilled vpon the Birth of Iesus Christ, our true Samuel: at whose Conception, the Blessed Virgin Mary, in her Magnificat, acknowledged the verififying of many particulars fore-told in this Song; euen almost in the same words. In memorriall therefore of those Mysteries, wee ought to sing this Hymne: To comfort vs also against the pride and arrogancie of those, who, by reason of their Multitudes shall scorne and vpprayd the true Church, as Mother onely of a few poore and obscure Children. And wee may vse it likewise to prayse God for that fruitfulness which he hath given to our Holy-Mother, who hath lately had many Children aduanced to be Kings, and to sit on the most eminent Thrones of Glory in the Earth, according to this Propheticall Song.

SONG IIII.

**N**ow in the LORD my heart doth pleasure take:

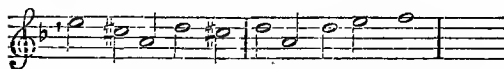
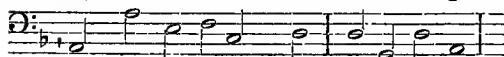
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Song 4.

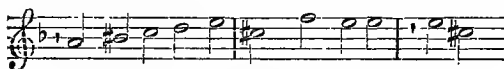
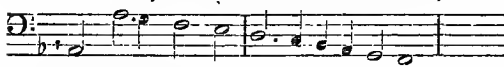
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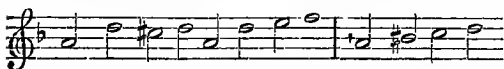
My horne is in the *LORD* aduanced high.



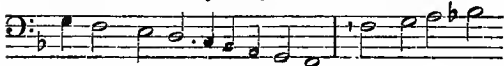
And to my foes an answer I will make ;



Becaufe in his Saluation ioy'd am I. Like him



there is not any *holy-One*: And other *LORD*

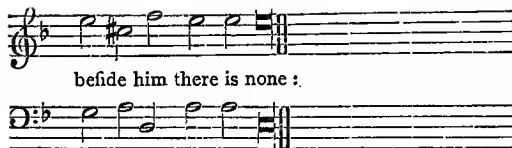


B 4

befide

## Song 4.

22



2

Nor like our *GOD*, another God is there.  
 So proudly vaunt not then as heretofore :  
 But, let your tongues from henceforth now forbear  
 All vaine-prefuming words, for evermore. (knowes,  
 For why? the *LORD* is *GOD*, who all things  
 And doth each purpose to his end dispose.

3

Now broken is their Bow, that once were stout :  
 And girt with vigour, they that stumbled are.  
 The Full, themselves for Bread haue hired out ;  
 Which now they neede not doe, that hungry were.  
 The barren VVombe doth feuen Children owne ;  
 And shee, that once had many, weake is growne.

4

The *LORD* doth slay, and he reuiues the slaine ;  
 Hee to the Graue doth bring, and backe he beares :  
 The *LORD* makes poore ; and rich he makes againe :  
 Hee throweth downe ; and vp, on high, he reares.  
 Hee from the dust, and from the dunghill, brings  
 The begger, and the poore to sit with Kings.

3

Hee reares them, to inherit *Glories* throne.  
 For why? the *LORD'S* the Earth's vpholders are ;

The



The World hath hee erected thereupon.  
 Hee to the footing of his *Saints* hath care.  
 But, dumbe in darkeneffe, Sinners shall remaine :  
 For in their strength, shall men be strong in vaine.

6

The *LORD* will to destruction bring them all,  
 (Eu'n eu'ry one) that shall with him contend :  
 From out of heau'n hee thunder on them shall,  
 And iudge the World, vnto the farthest end.  
 With strength & power, his *King* hee will supply ;  
 And raise the Horne of his *Anointed*, high.

The Lamentation of *David* ouer *Saul*,  
 and *Jonathan* his sonne. 2. Sam. 1. 17.

**I**N this *Funerall Elegie*, *Dauid* bewaileth the death of *Saul* and *Jonathan*.  
 From whence, these observations may be collected. First, that the slaughter  
 of a valiant Prince is an outward blemish, and iust cause of sorrow in the  
 State. Secondly, that the insulting of an *Aduersarie* is not the least affliction.  
 Thirdly, that the Mountaines of *Gilboa* are accursed to this day. For, by  
*Gilboa* (which is interpreted slipperie or inconstant) is mystically vn-  
 derstood that irresolution or despaire, by which men fall into the power of  
 their spirituall *Aduersarie*. Fourthly, we hence may learne to commemorate  
 those things which are praiseworthy euén in our enemy. Lastly, it sheweth vs,  
 that wise and good men may tender one Friend more affectionately then ano-  
 ther; and that it misseemes them not, to bewaile their death. This is to be  
 sung historically for our instruction, in the particulars afore mentioned: And  
 may be obserued as a Patterne for our *Funerall* Poemes.

SONG

## Song 5.

## SONG V.

**T** Hy beauty *Israel* is gone, slaine on the Places-

high is hee : The Mightie now are ouerthrowne.

Oh, thus how commeth it to bee !

Let not this newes their streets throughout,  
 In *Gath*, or *Askalon*, be told  
 For feare *Philistia's* daughters flout :  
 Left vaunt th'vncircumcized should.

2

On you hereafter, let no dewe

You

Song 5.

25

You Mountaines of *Gilboa* fall :  
Let there be neither showers on you,  
Nor Fields, that breede an Offring shall.

For there, with shame, away was throwne  
The Target of the *Strong* (alas)  
The Shield of *Saul* ; eu'n as of One,  
That ne're with Oyle annointed was.

3

Nor from their blood that slaughter'd lay,  
Nor from the fat of strong-men slaine,  
Came *Jonathan* his Bow away,  
Nor drew forth *Saul* his Sword in vaine.

In life-time, they were louely faire ;  
In death they vndiuided are.  
More fwift then Eagles of the ayre,  
And stronger they, then Lyons were.

4

Weepee *Israels* Daughters, weepe for *Saul*,  
Who you with Skarlet hath arai'd ;  
VVho cloathed you with Pleasures all,  
And on your Garments, Gold hath laid.

How comes it, hee that mightie was,  
The foyle in battaile doth sustaine.  
Thou *Jonathan*, oh thou (alas)  
Vpon thy Places-high, wert slaine.

5

And much distressed is my heart,  
My Brother *Jonathan*, for thee :  
My verie Deare-delight thou wert,  
And wondrous was thy loue to mee.

So wondrous, it furpassed farre  
The loue of Women (eu'ry way)

Oh,

Oh, how the *Mighty* fallen are !  
How warlike Instruments decay !

---

*Dauids Thanksgiuing. I. Chro. 29. 10.*

*K*ing Dauid, having by persuasions, and his owne liberall example, stirred up the People to a bountifull Beneuolence toward the building of Gods House; prayd him for that willing and chearefull free Offering. And in his Thanks-giuing we observe this methode. *First*, he acknowledgeth Gods Blessednesse, Greatnesse, Power, Glorie, Victorie, Maiestie, Bountie, with the like: and confesseth in generall, that Honor, Riches, Strength, with all other good things, are at the Almightyes disposing. *Secondly*, hee therefore prayeth the Lord; and acknowledgeth also, that his, and the Peoples willingnesse to giue, came not of themselves, but was Gods owne proper Gift (as well as that which they had giuen.) *Lastly*, he prayeth for the continuance of Gods blessing, both vpon their purposes and endeours: and, that their Beneuolence may be disposed to that end for which it was giuen. This Song may be very properly vsed, whensoever among vs there hath bene any free and liberall Contributions to good and pious ends. And to fit the same the better to such purposes; the Persons, and some few Circumstances, are a little changed in this Translation.

SONG VI.

*Sing this as the fift Song.*

I

OH LORD, our euerlasting GOD,  
Blisse, Greatnesse, Power and Praise is thine :  
With thee haue Conquests their abode,  
And glorious Maiestie Diuine.

All things that Earth and Heau'n afford,  
Thou at thine owne disposing hast.  
To thee belongs the *Kingdome*, LORD,  
And thou, for Head, o're all art plac't.

2

Thou wealth and honour do't command ;

To

Song 6.

27

To thee made subiect all things bee :  
Both Strength & Pow're are in thine hand,  
To bee dispos'd as pleaseth thee.

And now, to thee our GOD therefore,  
A *Song of Thankfulness* wee frame ;  
(That what wee owe, wee may restore)  
And glorifie thy glorious *Name*.

3

But what, or who are wee (alas)  
That wee in giuing are so free !  
Thine owne before, our *Offring* was,  
And all wee haue, wee haue from thee.

For, wee are Guests and Strangers here,  
As were our *Fathers* in thy fight :  
Our daies but shaddow-like appeare,  
And suddenly they take their flight.

4

This *Offring*, LORD our GOD, which thus  
Wee for thy Names-sake haue bestowne,  
Deriued was from thee, to vs ;  
And that wee giue, is all thine owne.

O GOD thou prou'ft the heart, wee knowe,  
And do'st affect vprightnesse there :  
With gladnesse, therefore, wee bestow  
What wee haue freely offer'd here.

5

Still thus (Oh LORD our GOD) encline  
Their meanings, who thy People bee.  
And euer let the hearts of thine  
Be thus prepared vnto thee.

Yea, giue vs perfect hearts, wee pray,  
That wee thy Precepts erre not from :

And

And graunt, our *Contribution* may  
An honour to thy Name become.

The Prayer of *Nehemiah*. Nehem. 1. 5.

*Nehemiah, determining (as the storie sheweth) to moue Artaxerxes for the repaire of the Citie and House of the Lord, first made this Prayer: Wherein hauing acknowledged the Maieſtie, Iuſtice, and Mercie of God, he confeſſeth the haynouſneſſe of his and his Peoples ſinnes; deſireth forgiveness; entreateth for the Peoples deliuerance from captiuitie; and requeſteth, that he may find fauor in the ſight of the King his Maſter. Now, we who by regeneration are the Sonnes of Iſrael (and ſuch, as in a ſpiritual ſence may be ſaid alſo to be diſperſed among the Heathen, as often as we are carried captiue by the Heatheniſh concupiſcences and vanities of the World) euen we may in a literall ſenſe make uſe of this excellent forme of Confeſſion, before our ſeueral Petitions. And doubtleſſe, a faithfull vſing of theſe the Holy-Ghoſts owne words (with a remembrance of the happy ſucceſſe they heretofore had) will much ſtrengthen and encrease the hope, confidence, and comfort of him that prayeth. Who changing the two laſt Lines onely, may appropriate it to any neceſſitie. For example: If it bee to bee ſung before Labour, conclude it thus; And bee thou pleaſ'd, Oh Lord, to bleſſe, Our Labours with a good ſucceſſe. If before a Iourney, thus; And, Lord, all dangers keepe vs from, Both going forth, and comming home. If before a Battaille, thus; And bee thou pleaſed, in the Fight, To make vs victors by thy might. If in the time of Famine, thus; And, Lord, vouchſafe thou, in this need, Our Soules and Bodies both to feed. If before a Sermon, thus; And grant that we, Lord, in thy feare, May to our profit ſpeake and heare. And the like, as occaſion requireth.*

SONG VII.

*Sing this as the 9 Song.*

**L**ORD GOD of Heau'n, who onely are  
The mightie GOD, and full of feare;  
Who neuer Promiſe-breaker wert,  
But euer ſhewing mercie there,

Where

Song 7.

29

Where men affection beare to thee,  
And of thy *Lawes* obseruers bee.

2  
Giue eare, and ope thine eies, I pray,  
That heard thy Seruants suit may bee,  
Made in thy prefence, night and day,  
For *Israels* Seed, that serueth thee :  
For *Israels* Seed, who (I confesse)  
Against thee grievously transgresse.

4  
I, and my Fathers House did sinne,  
Corrupted all our Actions bee :  
And dif-respectiue wee haue bin  
Of Statutes, Iudgments, and Decree ;  
Of those, which to retaine so fast,  
Thy Seruant *Moses* charg'd thou hast.

4  
Oh yet, remember thou, I pray,  
These words, which thou didst heretofore  
Vnto thy Seruant *Moses* say :  
If ere (saidst thou) they vex mee more,  
I will disperse them eu'ry where,  
Among the Nations here and there.

5  
But, if to mee they shalt conuert,  
To doe those things my *Lawes* containe ;  
Though spread to heau'ns extreamest part,  
I would collect them thence againe,  
And bring them there to make repose,  
Where I to place my *Name* haue chose.

6  
Now, these thy *People* are (of right)

Thy

Thy *Servants*, who to thee belong ;  
 Whom thou hast purchas'd by thy Might,  
 And by thine Arme, exceeding strong :  
 Oh let thine eare, Lord, I thee pray,  
 Attentue bee to what I say.

7

The prayer of thy *Servant* heare ;  
 Oh, heare thy *Servants*, when they pray,  
 (who willing are thy Name to feare)  
 Thy *Servant* prosper thou to day :  
 And bee thou pleas'd to grant, that hee  
 May fauour'd in thy preface bee.

---

The Song of King *Lemuel*. *Prou.* 31. 10.

*This Song is Alphabetically in the originall. It containeth an admirable description of a good Wife: And these three things are here principally considerable: The advantage her husband receiveth by her; The commendable vertues she hath in herselfe; And the reward that followes her. Her husbands advantages are these; A quiet heart free from iealousie or distrust of her; a rich estate without oppressing others; and place of honour in the Commonwealth. Her vertues are Industry, Providence, Chearefulness, Courage, and Vnweariennesse in providing for, and disposing of her temporall affaires: Moreover, continuall loue to her husband; liberality to the poore; government of her tongue; and heedfulness to these courses her household takes. Her reward is this: Her husband is confident in her; she shall haue comfort of her labours; her posterity shall blasse her; her husband shall praise her above other women: she shall be honoured in life, and haue ioy at her death. It is, indeed, an excellent Marriage-Song, fit to be used at the solemnizing of those Rites. For it ministreth instruction becomming that occasion. Yea perhaps, the Musick of it would stirre up good affections also (where vnpleasing discords are now heard) if it were often sung in private Families.*

SONG VIII.

*Sing this as the 6 Song*

WHO finds a *Woman* good and wife,  
 A Gemme more worth then pearles hath got ;

Her



Song 8.

31

Her *Husbands* heart on her relies ;  
To liue by fpoyle he needeth not :  
His comfort all his life is shee :  
No wrong shee willingly will doe :  
In *Wooll* and *Flax* her labours bee ;  
And cheerefull hands she puts thereto.

2

The *Merchant-ship* resembling right,  
Her food she from afar doth fet :  
E're day shee wakes, that giue she might  
Her maids their taske, her household meat.  
A *Field* she views, and that she buies ;  
Her hand doth plant a Vineyard there ;  
Her loynes with courage Vp shee ties ;  
Hir Armes with vigor strengthned are.

3

If in her worke shee profit feele,  
By night her *Candle* goes not out :  
Shee puts her fingers to the *Wheele* ;  
Her hand the Spindle twirles about.  
To such as poore and needy are,  
Her hand (yea, both hands) reacheth she :  
The Winter, none of hers doth feare ;  
For double cloath'd her household bee.

4

She Mantles maketh, wrought by hand,  
And silke and purple clothing gets :  
Among the *Rulers* of the Land,  
(Knowne in the Gate) her Husband fits.  
For sale, fine *Linnen* weaueth shee,  
And *Girdles* to the Merchant sends :  
Renowne and strength her clothings be,

C

And

And *Joy* her latter time attends.

5  
She speakes discreetly when she talkes ;  
The law of grace her tongue hath learnd :  
She heeds the way her *Household* walkes,  
And feedeth not on bread vn-earn'd :

Her *Children* rise, and blest her call ;  
Her *Husband* thus applaudeth her :  
*Oh ! thou hast far surpasst them all,*  
*Though many Daughters thriving are.*

6  
Deceitfull *Fauour* quickly weares,  
And *Beauty* suddenly decaies :  
But, if the LORD she truly feares,  
That *Woman* well deserueth praise.

The fruit her handie-worke obtaines,  
Without repining grant her that ;  
And yeeld her what her labour gaines,  
To doc her honour in the *Gate*.



## THE SONG OF SONGS.

### *The Preface.*

SUCH is the mercy of God, that he taketh aduantage, euen of our naturall affections, to beget in our soules an apprehension of his lone, and of the mysteries, which tend to our true happineffe ; so fitting his diuine exprefions to the feuerall inclinations of men, that meanes might be provided to win some of all. For, otherwhile he doth it by comparing the fame to the glories of a temporall *Kingdome*, to winne such as are most desirous of *honours*. Sometime he illustrates it by *Trea- sures*

*fares, Gold and pretious Stones, &c.* the better to allure such as are tempted with things of that nature; and diuers other waies also, as appeares throughout the booke of God. But in this *Song of Salomon* (wherein is mystically exprest the mutuall affection betwixt *Christ* and his *Church*, with the chiefe passages thereof throughout all Ages, from *Abel* to the last iudgement; at which time their blessed marriage shall be fully consummated) he doth most mouingly impart vnto vs the raiusling contentments of the *diuine Loue*, by comparing it to that delight which is conceived in the strangest, the commonest, the most pleasing, the most naturall, and the most commendable of our *Affections*: And doubtlesse, it powerfully prenaileth to the enflaming of their spirituall *Loue*, who seeke rightly to vnderstand and apply the mysteries and expressions herein contained. Let no man therefore presume to sing or repeat in a carnall sence, what is here spiritually intended, vpon paine of Gods heauie indignation: Nor let the wisdom of flesh and bloud vainely neglect Gods fauour, in offering this for the comfort of such as will rightly apply the same, because some *Atheists* and sensuall men, shall perhaps turne this Grace of *God* into wantonnesse, to their owne condemnation.

#### The first Canticle.

*I*N this Canticle, is first exprest that longing which the whole Catholicke Church had for the embraces of her Redeemer, (from the time of *Abel*, till his first coming) with her acknowledgement of his raiusling Excellencies; her desire to be drawne after him, and her confession of that ioyfull happinesse which will arise from his fauours. Secondly, the particular Church of the Gentiles is brought in, entreating an vnderpised vnion with the Synagogue of the Iewes, both confessing and excusing her blemishes. Thirdly, the whole Catholicke Church is againe introduced, as desiring to be fed and guided by her beloued Shepheard. Fourthly, her petition is most graciously answered, and she directed to follow the steps of the holy Patriarchs and Prophets. Finally, *Christ* setteth forth the power and rich graces of his Spouse, with what other ornaments he will prepare for her. This Canticle we may sing to the stirring vp of our spirituall Loue; hauing first seriously meditated these things: to wit; That desire we ought to haue in our soules to be soynd to *Christ*; the excellency of his perfections; the backwardnesse of our humane Nature to entertaine his loue; the deformitie and dammage we sustaine till we be receiued into the communion of Saints; the readinesse of *Christ* to receiue and direct vs; the pleasure he will take in our loue; and the promise he will make for the further beautifying of our soules.

C 2

SONG

## Song 9.

Ome kiffe mee with those lips of thine ;

For, better are thy *Loues* then wine : And

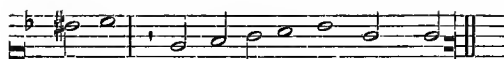
as the powred *Oyntments* bee ; Such is the fa-

uour of thy *Name*: And for the sweetnesse of

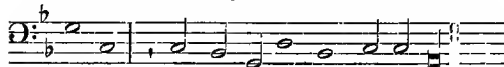
the

## Song 9.

35



the fame, The *Virgins* are in loue with thee.



2

Begin but Thou to draw me on,  
 And then wee after Thee will runne :  
     Oh, *King*, thy Chambers bring me to ;  
 So, wee in thee delight shall finde,  
 And more then wine thy loue will minde ;  
     And loue thee, as the Righteous doe.

3

And Daughters of *Ierusalem*,  
 I pray you, doe not mee contemne,  
     Because that blacke I now appeare :  
 For, I as louely am (I know)  
 As *Kedar* Tents (appeare in shoue)  
     Or *Salomon* his Curtaines are.

4

Though blacke I am, regard it not :  
 It is but *Sun burne* I haue got ;  
     Whereof my *Mothers* Sons were caufe :  
 Their Vineyard-keeper me they made.  
 (Through enuy which to me they had)  
     So, mine owne Vine, neglected was.

5

Thou, whom my foule doth best affect,

C 3

Vnto

Vnto thy pastures me direct,  
 Where thou at Noone, art stretcht along.  
 For, why should I be stragling fpipe,  
 Like her that loues to turne aside,  
 Thy fellow-shepheards flocks among?

6

Oh, fairest of all *Womankind* !  
 (If him thou know not where to finde)  
 Goe, where the paths of Cattell are :  
 Their Tract of foot-steps stray not from,  
 Till to the *Shepherds* Tents thou come ;  
 And feede thy tender *Kiddlings* there.

7

My *Loue*, thou art of greater force,  
 Then *Pharaoh's* troupes of Charret-horfe.  
 Thy cheekes, and necke made loucly bee  
 With rowes of stone, and many a chaine :  
 And, wee gold borders will ordaine,  
 Befet with filuer studs, for thee.

The second *Canticle*.

*This Song seemeth to set forth the myserie of Christ his Incarnation, whereby the Churches first Petition (mentioned in the former Canticle) is accomplished. And herein, these particulars appeare to be mystically expressed. His Birth and repose between the two Testaments, with his sweet and sanctifying operations. Secondly, the Churches acknowledgement of her Redeemers beauty, innocency, and delightfulness; with how pleasant and incorruptible an habitation, is prepared for those Louers; and what excellent priuileges she hath by his fauor. Thirdly, Christ and his Church do (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the Spouses spirituall loue-sicke passions are expressed. And lastly, (she hauing declared how she is enclosed in his embraces (there is warning*

*warning given that their sweet union be not disturbed. This Canticle may be properly sung upon the Feast of Christs Natiuity, or at any other time; we hauing first prepared ourselues by a fruitfull meditating the particular mysteries of the Song.*

## SONG X.

*Sing this as the ninth Song.*

WHile that the *King* was at repast,  
 My *Spicknard* his perfumings cast;  
 And twixt my breasts repos'd my *Deere*:  
 My *Loue*, who is as sweet to mee,  
 As *Myrrha*, or *Camphire* bundles bee,  
 Which at *Engaddi* Vineyards are.

<sup>2</sup>  
 Loe, thou art faire; loe, thou my *Loue*,  
 Art faire, and eyed like the *Doue*:  
 Thou faire, and pleasant art my *Deare*:  
 And loe, our bed with flowers is strow'd:  
 Our House is beam'd with *Cædar* wood;  
 And of the *Firre* our Rafter are.

<sup>3</sup>  
 I am the *Rose* that *Sharon* yeelds,  
 The *Rose* and *Lilly* of the Fields,  
 And flower of all the Dales below.  
 My *Loue* among the *Daughters* shoves,  
 As when a sweet and beauteous *Rose*  
 Amid her bush of thornes doth grow.

<sup>4</sup>  
 Among the *Sonnes*, such is my *Deare*,  
 As doth an *Apple-tree* appeare,  
 Within a shrubbe Forreist plac't.

C 4

I

I fate me downe beneath his shade,  
 (Whereto a great desire I had)  
 And sweet his fruit was to my taft.

5

Mee to his *Banquet-house* he bare,  
 Eu'n where his wine prouisions are,  
 And there, his *Loue* my banner was.  
 With *Flaggons*, mee from fainting stay;  
 With *Apples* comfort me, I pray;  
 For, I am sicke of *Loue* (alas)

6

My head with his left-hand he staid:  
 His right-hand ouer me he laid;  
 And by the Harts and Roes (said Hee)  
 You Daughters of *Ierusalem*,  
 Stirre not (for you I charge by them)  
 Nor, wake my *Loue*, till pleas'd she be.

The third *Canticle*.

BY contemplating this *Canticle*, we may be mystically informed of Christs calling his Church in the Apostles, and of her estate in the beginning of Christianity, when he went from place to place (as a Hinde ouer the Mountaines) to further the worke of our Redemption; wooing his Disciples (and in them his Church) to follow him, by shewing his Diuinity a little, and a little (as it were) through the Grate, and from behinde the Wall of his Humanity. Moreover, the spring-like season of the Gospell, after the cloudy and Winter-like time vnder the Law, is here set forth. And then, the Church hauing petitioned, that the Curtaines of the Ceremoniall Law might be so drawne away as that she may both heare and see her Beloued in his vn-uailed perfections; she requesteth also, that the s<sup>e</sup> enemies of his Vineyard may be destroyed. She reioyceth likewise in their mutuall loues; and prayeth him that whilst the day of grace lasteth, she may on all occasions enioy his

*speedy*



*speedy consolations. Lastly, the Church confesseth how blindly she sought Christ during the night of the Law; how diligently (and through what afflictions) she searched after him; how at length she found him; where, also, and with what affections she entertained him: And so concludes as in the former Canticle. It ought therefore to be sung with reverence, and consideration of the mysteries therein contained.*

## SONG XI.

*Sing this as the fift Song.*

I  
 I Heare my *Loue*, and him I see  
 I Come leaping by the Mountains there :  
 Loe, o're the Hillocks trippeth Hee ;  
 And *Roe*, or *Stag-like* doth appeare.  
 Loe, from behind the wall he pries :  
 Now, at the window grate is hee :  
 Now speaks my *Deare*, and saies, Arise,  
 My *Loue*, my *Faire*, and come with mee.

2  
 Loe, *Winters* past, and comne the *Spring*,  
 The Raine is gone, the Weather cleare :  
 The Season woes the Birds to sing,  
 And on the Earth the flowers appeare.  
 The *Turtle* croweth in our Field :  
 Young Figs the Fig-tree down doth weigh,  
 The blossom'd Vines a fauour yeeld ;  
 Rise *Loue*, my *Faire*, and come away.

3  
 My *Doue*, that art obscured, where  
 The *Rockes* darke staires doe thee infold :  
 Thy voyce (thy sweet voice) let me hear,  
 And Thee, (that lovely sight) behold.

Those

Thofe *Foxes-Cubs*, the Vines that mar,  
 Goe take vs whilst the Grapes be young :  
 My *Loues* am I, and mine's my *Deare*,  
 Who feeds the *Lilly-Flowers* among.

4

While breake of Day, when shades depart,  
 Returne my *Well-beloued-One* ;  
 Eu'n as a *Roe*, or lusty *Hart*,  
 That doth on *Bether* Mountaines runne.  
 For him, that to my soule is deare,  
 Within my bed, by night I fought ;  
 I fought, but him I found not there :  
 Thus therefore with my selfe I thought ;

5

I'll rife, and round the *Cittie* wend,  
 Through Lanes, and open waies I'll goe,  
 That I my *Soules-delight* may finde :  
 So, there I fought, and mist him too.  
 The *Cittie watch* me lighted on ;  
 Then askt I for my *soules delight* :  
 And somewhat past them being gone,  
 My *soules-beloued* found I straight.

6

Whom, there in my embrace I caught ;  
 And him forfooke I not, till hee  
 Into my *Mothers* house I brought ;  
 Her Chamber who conceived mee.  
 You Daughters of *Ierusalem*,  
 Stirre not (by field-bred Harts and Roes ;  
 For you I doe adiure by them)  
 Nor wake my *Loue* till shee dispoſe.

The

## The fourth Canticle.

*HERE, the royall Prophet, first singeth Christ his going forth to preach the Gospell, metaphorically expressing it (and as it were) by way of admiration, at the excellent manner thereof. Next, he mentioneth his Couch. (or resting place) meaning either the Church, or else that Bed of his Humanity, which the holy Fathers and Pastors of the Church (as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Hereticks, and all the powers and terrors of the kingdome of darknesse. Then he mystically describeth that Pallace, Throne, or abiding-place of Christ, together with the glory of it, as well in regard of the precious matter of each severall part, as in respect of the forme and beauty of the whole Fabricke. And lastly, he exhorteth all the faithfull (under the name of the Daughters of Syon) to contemplate seriously the excellent glory of Christ, when (by his incarnation) the Deity was espoused to the Humanity. In singing this, we are to meditate in what security, and glorious contentment, we shall enjoy the embraces of our Redeemer; seeing his Bed & Place for entertainment of the Daughters of Ierusalem (that is, the soules of the faithfull) is so excellently built, and furnished, as this Allegory implyeth.*

## SONG XII.

*Sing this as the fift Song.*

**W**Hats hee, that from the Defert there  
Doth like those smoakie pillars come,  
Which from the Incense and the Mirrhe,  
And all the Merchant spices fume?  
His Bed (which, loe, is *Salomons*)  
Threescore stout men about it stand:  
They are of *Israel's* valiant- Ones;  
And all of them with Swords in hand.

2

All those are men expert in fight,  
And each one on his thigh doth weare

A

A sword, that terrours of the night  
May bee forbid, from comming there.

King *Salomon*, a goodly place,  
With trees of *Libanon* did reare :  
Each pillar of it Siluer was ;  
And gold the bafes of them were.

With purple couer'd he the fame ;  
And all the pauement (throughout)  
Oh Daughters of *Ierusalem*,  
For you, with charitie is wrought.

Come *Syon Daughters*, come away,  
And crowned with his *Diadem*  
King *Salomon* behold yee may :  
That Crowne his Mother fet on him,  
When he a married man was made,  
And at the heart contentment had.

The fift Canticke.

**T**Hat lowlinesse which is found in the most beautifull body, endowed with the riches of the minde, and adorned with the goods of fortune (being of all objects the most powerfull ouer humane affections.) The Holy Ghost in this Song of Songs, hath thereby mystically expresse the Churches estate in her severall Ages : that so it might the better worke into our soules an apprehension, both of those excellent perfections Christ hath bestowed on his Church, and the better informe vs also of that unspeakable affection which he beareth unto her. And it seemeth (the metaphors in this Allegory being expounded) that the state of the Church in her severall members is here described, with her Louers affection shewed towards her, about the time of the Gospells entrance; even when our blessed Sauour was abiding on the earth. But, the explanation of each severall Metaphor will be too large for this place : Nor will every capacity reach unto the particular application of them. It may suffice therefore, if such doe (by an implicit Faith) sing these Mysteries, with a generall application of them to Christ and his Church : be-  
leeuing

## Song 13.

43

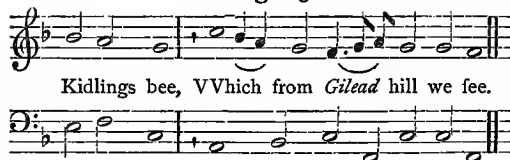
*leaving themselves members of that lovely Spouse; And that Iesus Christ is he, who in this Song professeth an intire affection, not onely to the whole Myfticall body of the faithfull, but euen to euery member of it in particular.*

## SONG XIII.

O H my *Loue*, how comely now, and how  
 beautifull art thou Thou of Doue-like *Eyes* a paire,  
 Shining haft within thy haire: And thy *Lockes* like  
 Kidlings

## Song 13.

44



2  
Like those Ewes thy *Teeth* doe show,  
Which in rowes from washing goe ;  
When among them there is none  
Twinleffe, nor a barren one.  
And thy *Lips* are of a red ;  
Like the Rosie-colour'd thread.

3  
*Speech* becomming thee thou haft.  
Vnderneath thy *Tresses* plac't  
Are thy *Temples* (matchleffe faire)  
Which (o'reshadow'd with thy haire)  
Like *Pomegranats* doe appeare,  
When they cut afunder are.

4  
To that Fort thy *Neck's* compar'd ;  
Which with Bulwarkes *David* rear'd ;  
Where a thousand shields are hung,  
All the Targets of the Strong.  
*Breafts* thou haft like twinned Roes,  
Feeding where the Lilly growes.

5  
While day-breake, and shades are gone,  
To the Mountains I will runne :  
To that hill whence *Mirrhe* doth come,

And

And to that of *Libanum*.  
 Thou my *Loue* all beantie art,  
 Spotlesse-faire in eu'ry part.

6

Come my *Spouse* from *Libanum*,  
 Come with me from *Libanum*.  
 From *Amana* turne thy fight,  
*Shenir's* top, and *Hermans* height ;  
 From the dennes of *Lyons* fell,  
 And the hills where *Leopards* dwell.

7

Thou, my *Sister*, thou art shee,  
 Of my heart that robbeth mee ;  
 Thou, my *Spouse*, oh thou art shee,  
 Of my heart that robbeth me,  
 With one of thine eies aspect,  
 And with one locke of thy necke.

8

*Sister*, and *espoused-Peere*,  
 Those thy *Breasts* how faire they are !  
 Better be those *Dugs* of thine,  
 Then the most delicious wine :  
 And thine *Oynments* odours are,  
 Sweeter then all *Spices* farre.

9

*Loue*, thy *Lips* drop sweetnesse fo,  
 As the Combs of *Hony* doe.  
 Thou hast vnderneath thy *Tongue*  
 Hony mixt with Milke among.  
 And thy *Robes* doe sent as well,  
 As the *Frankincense* doth smell.

10

Thou, my *Sister*, and *espous'd*,  
 Art a *Garden*, fast inclos'd ;  
     Walled-Spring, a Fountaine feal'd ;  
     And the Plants thy Orchard yeeld  
 Are of the *Pomgranate-tree*,  
 With those fruits that pleasant bee.

11

*Camphire* there with *Nard* doth grow,  
*Nard*, commixt with *Crocus* too,  
     *Calamus*, and *Cinamon*,  
     with all trees of *Libanum* ;  
 Sweetest *Aloes* and *Myrrhe*,  
 And all Spice that precious are.

12

All the *Gardens* eu'ry where,  
 Take their first beginning there.  
     There the precious *Fountaine* lies,  
     Whence all living waters rise :  
 Euen all those *Streames* that come,  
 Running downe from *Libanum*.

---

The fixt *Canticle*.

**I**N this Canticle is mystically set forth the Death & Passion of Iesus Christ ; from whence all the Sacraments and spirituell Graces, bestowed on the Church, tooke their beginning. First, Christ desireth, that by the blowing of those two contrarie Windes, the Charitable Will of God, and the malicious Will of his Adversaries, the workes of our Redemption might be wrought. To which purpose, the Church addeth also, her Request. Secondly, Christ sheweth, that he hath accomplished his owne, with the Churches desire therein : and expressing the fulfilling of his Bitter-sweet-Passion, inviteth all the Faithfull to come and take benefite thereof. Thirde, here is wondrous movingly intimated, both our Redeemers watchfulnes to secure vs (euen while his

*Body*

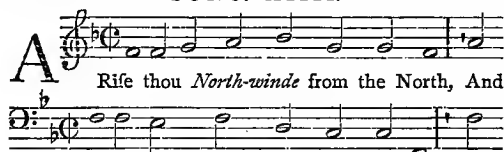


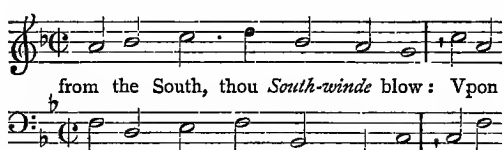
## Song 14.

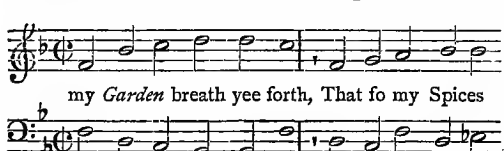
45


*Body slept in the Graue) and those Lowe passages of his, wherewith he came to wooe vs in his humane Nature (as it were a Louer knocking, and calling at his Beloueds Window) in the darke Night of his Passion, and vnheeded Afflictions. Lastly, here is described the Churches readinesse, to open to her Beloued; with that Lowe-distemperature which appeared in her, when the Women and the Disciples missed him in the Graue; and when, through feare of the High-Priests, they were for a time disboyed of their Robe and Veyle of Faith. This Canticle may properly be sung in commemoration of our Redeemers Sufferings; and of his Spoules feare and sorrow, before his Resurrection.*

## SONG. XIII.

**A**  Rife thou North-winde from the North, And

 from the South, thou South-winde blow: Vpon

 my Garden breath yee forth, That so my Spices

 D (there

(there that grow,) From thence abundantly may  
flow. And to thy *Garden* come my *Deare*, To eate  
thy fruits of pleafure there.

2

My *Sister*, and *espoused Peere*,  
Vnto my *Garden* I am come :  
My *Spice* I gather'd with my *Myrrhe* :  
I ate my *Hony* in the *Combe*,  
And drunk my *wine* with *milke* among.  
Come *Friends*, and *Best-belou'd* of mee,  
Come eate, and drinke, and merry bee.

Song 14.

47

3

I slept, but yet my heart did wake :  
 It is my *Loue* I knocking heare :  
 It was his Voyce, and thus he spake ;  
 Come open vnto mee, my *Deare*,  
 My *Loue*, my *Doue*, my *Spotlesse-Peere* :  
 For, with the deaw my head is dight ;  
 My Locks with droppings of the night.

4

Loe, I haue now vndressed mee :  
 Why should I cloath me, as before ?  
 And since my feet cleane washed be,  
 Why should I soyle them any more ?  
 Then, through the Crevice of the doore  
 Appear'd the Hand of my *Belou'd* ;  
 And towards him my hart was mou'd.

5

I rose vnto my *Loue* to ope,  
 And from my Hands distilled *Myrrhe* ;  
 Pure *Myrrhe* did from my fingers drop  
 Vpon the handles of the Barre.  
 But, then departed was my *Deare*.  
 When by his Voyce I knew 'twas he,  
 My heart was like to faint in mee.

6

I fought ; but feene he could not be :  
 I call'd, but heard no answer found.  
 The *Citie-Watchmen* met with me,  
 As they were walking of the *Round*,  
 And gaue me stripes that made a wound :  
 Yea they that watch & ward the Wall,  
 Eu'n they haue tooke away my veyle.

D 3

The

## The feuenth Canticle.

**T**He subiect of this Canticle is an allegoricall exprestion of the Maiestie, Power, and Excellencie of Christ, and is in effect that which the Church of Apostles euangellically sung of him, after his Resurrection and Ascension. First, the Bride is introduced, adiuuring the faithfull Israelites, that when they haue attained the knowledge of Christ, her Spouse, they should professe and teach him to the rest of her Members. Secondly, those who long to finde him, desire againe of the Church to know the excellencies of that Beloued of hers; and (by doubling the question) seeme to imply his two-fold perfection. Thirdly, the Church speedily answers those that enquire after her Spouse; and, by describing his excellencie in his tenne principall Members, mystically notifieth his tenne-fold spirituall perfection: whereupon to inqire were not here conuenient. Lastly, the Faithfull craue the Churches direction, to helpe her finde him out; and receiue her gracious answers to that purpose. What is to be obserued in the vse of this Hymne, such as are ignorant are referred to that which is said before, in the sixth Canticle of this Song of Songs.

## SONG XV.

*Sing this as the 13 Song.*

**O**H! if him you happen on,  
Who is my *Beloued-One*,  
Daughters of *Ierusalem*;  
I adiure you, seriously,  
To informe him, how that I  
Sicke am growne of loue for him.

2

*Fairest of all women*, tell  
How thy *Louer* doth excell,  
More then other Louers doe.  
Thy *Beloued*, what is hee  
More then other Louers bee,  
That thou dost adiure vs so?

3 Hee

Hee, in whom I fo delight,  
 Is the pureft Red and White ;  
 Of ten thoufands, Chiefe is he.  
 Like fine Gold, his *Head* doth fhow,  
 Whereon curled *Lockes* doe grow ;  
 And a Rauen-blacke they bee.

4  
 Like the milkie Doues that bide  
 By the Riuers, he is *Fy'd* :  
 Full, and fitly fet they are :  
*Cheekes* like Spicy-Beds hath he ;  
 Or like flowers, that faireft be :  
*Lips* like Lillies, dropping *Myrrhe*.

5  
*Hands*, like Rings of Gold befet  
 With the precious *Chryfolet* :  
*Belly'd* like white *Luory*,  
 Wrought about with *Saphires* rich :  
*Legges*, like Marble Pillars, which  
 Set on Golden Bafes bee.

6  
*Fac'd* like *Libanus* is hee :  
 Goodly, as the *Cædar-tree* :  
 Sweetneffe breathing out of him.  
 Hee is louely eu'ry where.  
 This my *Friend* is, this my *Deare*,  
 Daughters of *Ierufalem*.

7  
 Oh, thou *Fayrefte* (eu'ry way)  
 Of all *Women* ! whither may  
 Thy *Beloued* turned be ?

D 3

Tell

Tell vs, whither he is gone,  
 Who is thy *Beloued-one*,  
 That wee seeke him may with thee.

8

To his Garden went my *Deare*,  
 To the Beds of Spices there ;  
 Where he feeds, and Lillies gets.  
 I my *Loues* am, and alone  
 Mine is my *Beloued-one*,  
 Who among the Lillies eates.

---

The eight *Canticle*.

*H*erein is contained a continuation of the *Prayſes* of the Bride, and of that ardent affection expreſſed by her Beloued in the fiſt *Canticle*: yet, it is no vnneceſſarie repetition. For, it ſeemeth to haue reſpect to the Churches eſtate, and the paſſages betwene her and Chriſt in another Age; euen when the Gentiles began to be called and vnitd vnto the Church of the Iewes; according to what is deſired in the fiſt *Canticle*. And therefore, ſhe is here compared to Tyrzah and Ieruſalem, for louelyneſſe. Her glorious encreaſe, her ſingular puritie, her extraordinary applauſe, the ſplendor of her Maieſtie, and the powerfuſneſſe of her Authoritie, is here alſo deſcribed. Moreover, the feares and hinderances ſuſtained in her fiſt Perſecutions, are here myſtically ſhowne. And, laſtly, they who through feare or obſtinacie are ſeparated from her, are called to returne, in regard of her apparant power. This we may ſing, to remember vs of thoſe graces God hath beſtowed on his Church; to comfort our Soules alſo, with that deareneſſe which Chriſt expreſſeth towards Her, of whom we are Members; and on diuerſe other occaſions, according as he that vſeth it, hath capacitie to vnderſtand and apply the ſame.

SONG. XVI.

*Sing this as the 13 Song.*

Beautiful art thou, my *Deare* :  
 Thou as louely art, as are

*Tirzah*

Song 16.

51

*Tirzah*, or *Ierusalem*,  
(As the beautifull't of them)  
And as much thou mak'st afraid,  
As arm'd Troups with Flagges display'd.

2  
Turne away those eyes of thine ;  
Doe not fix them so on mine :  
For, there beame forth from thy fight,  
Sweetes, that ouercome me quite :  
And thy *Lockes* like Kidlings bee,  
Which from *Gilead* hill we see.

3  
Like those Ewes thy *Teeth* doe show,  
Which in rows from washing goe,  
VVhen among them there is none,  
Twinlesse, nor a Barren one.  
And (within thy locks) thy *Browes*  
Like the cut *Pomegranat* shoves.

4  
There are with her fixtie *Queenes* :  
There are eightie *Concubines* ;  
And the *Damsels* they possesse,  
Are in number numberlesse.  
But my *Doue* is all alone,  
And an vndefiled one.

5  
Shee's her *Mothers* onely *Deare*,  
And her *Ioy* that her did beare :  
When the *Daughters* her suruei'd,  
That she bleffed was, they said ;  
She was praised of the *Queenes*,  
And among the *Concubines*.

D 4

Who

6

Who is she (when forth she goes)  
 That so like the *Morning* shewes?  
 Beautifull, as is the *Moone*,  
 Purely bright, as is the *Sunne* :  
 And appearing full of dread :  
 Like an *Hoaſt* with Enſignes ſpread?

7

To the *Nut-yard* downe went I,  
 (And the Vales encrease to ſpie)  
 To behold the Vine-Buds come,  
 And to ſee Pomegranats bloome :  
 But the *Princes* Charrets did  
 Vex me ſo, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,  
 Turne, oh turne thee to our fight.  
 What, I pray, is that, which you  
 In the *Shulamite* would view,  
 But that (to apparance) ſhe  
 Shewes like Troups, that armed bee?

The ninth *Canticle*.

Solomon, in the first part of this *Canticle*, commending the Churches universall Beantie in her severall parts, is understood to have respect to that time, after the Conversion from Paganisme, wherein she was endowed and made lovely by the varietie of these Offices, States, and Degrees, into which her Members were for orders sake distinguished; as well as by the addition of those other Graces, formerly received: Which States and Degrees are here mystically understood, by the parts of a beautiful Woman, as doth excellently appeare, the Allegorie being particularly expounded. The second part of this Hymn expresseth the mutuall interchange of Affection between the



## Song 17.

53

*the Bride-groome, and his Bride; and those sweet contentments they enjoy in each others Loues. Lastly, here is set forth both the Churches desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloued; and mention is here made also, of those publique and vndisturbed embraces, which they shall at length enjoy. The first part hereof we ought so to sing, that it may remember vs to shun their blindness, who discern not the beantie of Order and Degrees in the Church. The second part, puts vs in minde, that she is the Treasurersse both of those Graces which cause contentment within our selues, and make vs acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of Christ may be granted, meereley for the loue of him.*

## SONG XVII.

*Sing this as the 9 Song.*

THOU Daughter of the Royall Line,  
How comely are those Feet of thine,  
When their beleeving Shoes they weare?  
The curious knitting of thy Thighes,  
Is like the costly Gemmes of prize,  
Which wrought by skilful workemē are.

Thy Nauell, is a Goblet round,  
Where Liquor euermore is found:  
Thy faire and fruitfull Belly shoves  
As doth a goodly heap of Wheat,  
With Lillies round about beset;  
And thy two Breasts like twined Roes.

Thy Neck like some white towre doth rise:  
Like Heshbon Fish-Pooles are thine Eyes,  
Which neare the Gate Bath-rabbim lye:  
Thy Nose (which thee doth well become)

Is

Is like the Towre of *Libanum*,  
Which on *Damascus* hath an eye.

4  
Thy *Head* like Scarlet doth appeare,  
The *Hayres* thereof like Purple are :  
And in those Threads the *King* is bound.  
Oh *Loue* ! how wondrous faire art thou !  
How perfect doe thy Pleasures show !  
And how thy Loyes in them abound !

5  
Thou *Statue*'d art in Palme-tree wise :  
Thy *Breasts* like Clusters doe arise.  
I said, into this *Palme* Ile goe ;  
My hold shall on her Branches be,  
And those thy *Breasts* shall bee to mee  
Like Clusters that on Vines doe grow.

6  
Thy *Nostrills* fauour shall as well,  
As newly gather'd Fruits doe smell :  
Thy *Speech* shall also relish fo,  
As purest Wine, that for my Deare  
Is fitting Drinke ; and able were  
To cause an old mans Lippes to goe.

7  
I my *Beloued's* am ; and hee  
Hath his affection set on me.  
Come, *Well-beloued*, come away :  
Into the Fields let's walke along ;  
And there the Villages among,  
Eu'n in the Countrey, wee will stay.

8  
We to the *Vines* betimes will goe,

And

Song 17.

55

And see, if they doe Spring or no ;  
Or, if the tender *Grapes* appeare.  
We will moreouer, goe and see,  
If the *Pomegranats* blossom'd be :  
And I my Loue will giue thee there.

9

Sweet smells, the *Mandrakes* doe afford :  
And we within our Gates are stor'd  
Of all things that delightfull bee ;  
Yea, whether new or old they are,  
Prepared they be for my *Deare* ;  
And I haue laid them vp for thee.

10

Would as my *Brother* thou might'st be  
That suck't my Mothers *Breast* with me :  
Oh ! would it were no otherwise !  
In publike then I thee would meet,  
And giue thee kisses in the street ;  
And none there is should thee despise.

11

Then I my selfe would for thee come,  
And bring thee to my Mothers home :  
Thou likewise should'st instruct me there.  
And Wine, that is commixt with Spice,  
(Sweet wine of the *Pomegranat* Iuyce)  
I would for thee, to drinke prepare.

12

My *Head* with his left Hand he staid :  
His right Hand ouer me he laid ;  
And (being so embrac't by him)  
Said he, I charge you not diseafe,

Nor

Nor wake my *Loue* vntil she please,  
You Daughters of *Ierusalem*.

The tenth Canticle.

*I*N this last part of Solomons Song, he first singeth that sweet Peace and extraordinarie Prosperitie, vouchsafed vnto the Church after her great Persecutions; and expresseth it, by putting the question, who she was that came out of the wilderness, leaning on her beloved. Secondly, he introduceth Christ, putting the Humane Nature in remembrance, from what estate he had raysed it; and requiring the dearest of our Affections, in regard of the ardencie, unquenchablenesse, and inestimable value of his loue. Thirdly, (having remembred the Church of the Affection due to him) Christ teacheth her the charitable care she ought to haue of others; and that she being brought into his fauour and protection, should seeke the preferment of her younger Sister also; euen the People, who haue not yet the Brefts of Gods two Testaments, to nourish their soules. Fourthly, the Churches true Solomon, or Peace Maker (meaning Iesus Christ) hauing a Vineyard in Baal-hammon (that is) wherefoeuer there are People; herein is declared the reward of such as are profitably employed in that Vineyard. And lastly, the confirmation of Christs Marriage vpon the Hills of Spice (meaning Heauen) is hastened. In singing this Canticle we ought to meditate, what estate God hath raysed us from; what Loue he hath vouchsafed; what our Charitie should be to others; what we should minde concerning this Life; and what desire we should haue to the comforts of the world to come.

SONG XVIII.

W<sup>h</sup>o's this, that leaning on her *Friend*, Doth  
from

Song 18.

57

from the Wildernes ascend? Mind how I raifed thee,

Eu'n where thy *Mother* thee conceiu'd, (where shee

that broght thee forth conceiu'd) beneath an *Apple* tree.

2

Me in thy heart engrauen heare,  
 And Seale-like on thy hand-wriſt weare;  
 For, *Loue* is ſtrong as Death:  
 Fierce as the Graue is *ſealouſie*:  
 The coales thereof doe burning lye;  
 And furious flames it hath.

3

Much water, cannot coole *Loues* flame:

No

No floods haue power to quench the same.

For *Loue* so high is priz'd,  
That who to buy it would assay  
Though all his wealth he gaue away,  
It would be all despiz'd.

4

Wee haue a *Sister* scarcely growne ;  
For, she is such a little one,  
That yet no *Breafts* hath shee.  
What thing shall wee now vndertake,  
To doe for this our *Sisters* sake,  
If spoken for she be ?

5

If that a *Wall* she doe appeare,  
Wee *Turrets* vpon her will reare,  
And *Pallaces* of Plate ;  
And then with border of *Cedar-tree*,  
Enclose and fence her in will we,  
If that she be a *Gate*.

6

A *Wall* already built I am ;  
And now my *Breafts* vpon the same  
Doe Turret-like arise :  
Since when, as one that findeth rest,  
(And is of fetled peace possest)  
I feemed in his eyes.

7

A *Vineyard* hath King *Salomon* :  
This Vineyard is at *Baal-hammon*,  
Which he to *Keepers* put :  
And eu'ry one that therein wrought,  
A thousand siluer-peecees brought,

And

## Song 19.

59

And gaue him for the fruit.

8

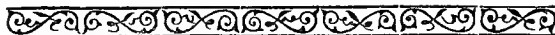
My *Vineyard* which belongs to mee,  
Eu'n I my felfe doe ouerfee.

To thee, Oh *Salomon*,  
A thousand fold doth appertaine;  
And, thofe that keep the fame, shall giue  
Two hundred-fold for one.

9

Thou, whofe abode the *Gardens* are,  
(Thy Fellowes vnto thee giue eare)

Cause me to heare thy voyce;  
And let my *Loue* as fwiftly goe,  
As doth a Hart or nimble Roe,  
Vpon the Hills of Spice.

The First Song of *Eſay*.*Eſay* 5.

**I**N this Song, the Prophet, ſinging of Chriſt and his Vineyard, firſt ſheweth, that notwithstanding his labour beſtowed in ſencing and manuring thereof, it brought forth ſowre Grapes. Secondly, he ſummoneth their Conſciences whom he covertly vpbayded, to be Iudges of Gods great loue, and their vnprofitableneſſe. Thirdly, he ſhewes, both how he intends to deale with his Vineyard, and who they are whom he pointeth out in this Parable. Now, ſeeing it hath befallen the Iewes according to this Prophetical Hymne, we are to make a two-fold uſe in ſinging it. Firſt, thereby to memorize the Mercie and Iuſtice of God; both which are manifeſted in this Song; his Mercie in forewarning, his Iuſtice in puniſhing euen his owne People. Secondly, we are ſo to meditate thereon, that we may be warned to conſider what fauours God hath vouchſafed vs, and what Fruits we ought to bring forth; leſt he leaue vs alſo to be ſpoyled of our Aduerſaries. For, in this Parable the Holy Spirit ſpeaketh vnto euerie Congregation who abijeth his Fawours. And doubt-  
leſſe

*lesse, all such (as it hath fallen out in Antioch, Laodicea, and many other particular Churches) shall be deprived of Gods protection, of the Dewes of his Holy Spirit, and of the sweet Showres of his Word, to be left to Thornes and Bryers, the Fruit of their owne naturall Corruptions.*

## SONG. XIX

*Sing this as the 14 Song.*

<sup>1</sup>  
**A** Song of him, whom I loue best,  
 And of his *Vineyard* sing I will.  
 A *Vineyard* once my Loue possesse,  
 Well seated on a fruitfull hill :  
 He kept it close immured still :  
 The earth from stones he did refine ;  
 And set it with the choycest *Vine*.

<sup>2</sup>  
 He in the midst a *Fort* did reare ;  
 A *Wine-presse* therein also wrought :  
 But, when he look't it Grapes should beare,  
 Those Grapes were wild ones that it brought.  
*Ierusalem*, come speake thy thought,  
 And you of *Iudah* Iudges bee  
 Betwixt my *Vineyard* here, and me.

<sup>3</sup>  
 Vnto my *Vineyard* what could more,  
 Performed be, then I haue done ?  
 Yet, looking it should Grapes haue bore,  
 Saue wild-ones, it afforded none.  
 But goe to, (let it now alone)  
 Refolu'd I am to shew you too,  
 What with my *Vineyard* I will doe.

4 The



4

The *Hedge* I will remooue from thence,  
 That what so will deuoure it may :  
 I downe will breake the *Walled-fence*,  
 And through it make a *troden way*;  
 Yea all of it, I wafte will lay.  
 To dig or dresse it none shall care ;  
 But, *Thornes* and *Briers*, it shall beare.

5

The Clouds I also will compell,  
 That there no raine descend for this.  
 For loe, the House of *Israel*  
 The Lord of Armies *Vineyard* is :  
 And *Iudah* is that *Plant* of his,  
 That *Pleasant-One*, who forth hath brought  
 Oppression, when he Iudgment fought.  
 He seeking *Iustice*, found therein,  
 In lieu thereof, a *Crying sinne*.

---

The Second Song of *Esay*. *Esay* 12.

**I** *Isaiah* hauing a little before prophecied of the Incarnation of Iesus Christ, and the excellencie of his Kingdome; doth in this Hymne praise him for his Mercie; and foreshewes the Church also, what her Song should be in that day of her Redemption. The principall contents thereof are these: A Confession of Gods mercie; A prediction concerning the Sacrament of Baptisme; and an exhortation to a ioyfull Thanks-giving. This Song the Church should still sing to the honour of Iesus Christ for our Redemption. Yea, in regard the Prophet (foreseeing the good Cause we should haue to make use thereof) hath prophecied it should be the Churches Hymne. It seemeth not vnproper to be vsed on those dayes which are solemnised in memorie of our Saviours Natiuitie; Or whensoever we shall be moued to praise God in memorizing the gracious Comforts promised vs by his Prophets, and fulfilled by his owne coming; And to fit the same the better to that purpose, I haue changed the Person and the Time in this Translation.

E

SONG.

## SONG XX.

**L**ORD, I will sing to Thee: For, thou displeased  
waft: And yet withdrew't thy wrath from mee,  
And sent me comfort haft.

Thou art my health, on whom  
A fearlesse trust I lay:  
For thou oh Lord, thou art become  
My Strength, my Song, my Stay.

2 And

2

And with reioycing now,  
 Sweet waters we conuay  
 Forth of those *Springs*, whence Life doth flow ;  
 And thus we therefore say ;  
 Oh, sing vnto the *Lord* :  
 His *Name* and workes proclaime :  
 Yea, to the People beare record,  
 That glorious is' his *Name*.

3

Vnto the *Lord*, Oh sing !  
 For wonders he hath done ;  
 And many a renowned thing,  
 Which through the earth is knowne.  
 Oh, sing aloud all ye,  
 On *Sion* Hill that dwell !  
 For, lo, Thy *Holy-One* in thee  
 Is great, oh *Israel*.

---

The third Song of *Esay*. *Esa.* 26.

*E* Say composed this Song to comfort the *Israelites* in their Captiuitie; to strengthen their patience in affliction, and settle their confidence on the promises of God. First, it remembreth them, that Gods protection being euery where as available as a defenced Citty, they ought alwaies to rely on the firme peace which that affordeth. Secondly, it sheweth, that the pride of sin shall be ouerthrowne; and that the faithfull are resolved to flye vnto their Redeemer, and awaite his pleasure in their chastisements. Thirdly, hee singeth the utter desolation of Tirants; the increase of the Church; her afflictions; her deliuerance; and the resurrection from death through Christ. Lastly, the Faithfull are exhorted to attend patiently on the Lord their Sauiour, who will come shortly to iudgment, and take account for the blood of his Saints. This Song is made in the person of the Church, and may bee sung to comfort and confirme vs in all our chastisements and persecutions; by bring-  
ing

*ing to our consideration the short time of our endurance, and the certainty of our Redeemers coming. It may bee used also to praise God, both for his Justice and Mercy.*

## SONG. XXI.

*Sing this as the 3 Song.*

## I

A *Citie* now we haue obtain'd,  
Where strong defences are ;  
And God, *Saluation* hath ordain'd,  
For Walls and Bulwarks there :  
The *Gates* thereof wide open yee,  
That such as iustly doe,  
(And those that Truths obseruers bee)  
May enter thereinto.

## 2

There thou in peace wilt keepe them sure,  
Whose thoughts well grounded bee ;  
In peace that euer shall endure,  
Because they trusted thee.  
For euer therefore on the Lord,  
Without distrust depend,  
For in the *Lord*, th'eternal *Lord*,  
Is strength that hath no end.

## 3

He makes the lofty *Citie* yeeld,  
And her proud Dwellers bow :  
He laies it leuell with the field,  
Eu'n with the dust below.  
Their feet that are in want and care,  
Their feet thereon shall tread :

Their

Song 21.

65

Their way is right that righteous are,  
And thou their path dost heed.

4  
Vpon thy course of iudgments we,  
Oh *Lord*, attending were ;  
And to record thy *Name* and Thee,  
Our foules desirous are :

On thee our minds with strong desire,  
Are fixed in the night ;  
And after thee our hearts enquire,  
Before the morning light.

5  
For, when thy righteous iudgments are  
Vpon the earth discern'd,  
By those that doe inhabite there,  
Vprightnesse shall be learn'd :

Yet Sinners for no terrour will  
Iust dealing vnderstand,  
But in their Sinnes continue still,  
Amid the *holy-Land*.

6  
To seeke the Glory of the *Lord*,  
They vnregardfull be ;  
And thy aduanced hand, Oh *Lord*,  
They will not daigne to see :

But they shall see, and see with shame,  
That beare thy people spight ;  
Yea, from thy foes shall come a flame,  
Which will deuoure them quite.

7  
Then, *Lord*, for vs thou wilt procure,

E 3

That

That we in peace may be ;  
 Because that eu'ry worke of our  
 Is wrought for vs by Thee.  
 And *Lord* our God, though we are brought  
 To other Lords in thrall ;  
 Of thee alone shall be our thought,  
 Vpon thy *Name* to call.

8

They are deceaft, and neuer shall  
 Renewed life obtaine :  
 They dye, and shall not rife at all,  
 To tirannize againe.

For thou didst visit them therefore,  
 And wide disperft them haft,  
 That fo their fame, for euer more,  
 May wholly be defac't.

9

But, *Lord*, encreaft thy *People* are,  
 Encreaft they are by thee ;  
 And thou art glorifide as farre,  
 As earths wide Limits be.

For, *Lord*, in their diffreffes, when  
 Thy rod on them was laid,  
 They vnto thee did haften then,  
 And without ceafing praid.

10

As one with childe is pain'd, when as  
 Her throwes of Bearing bee,  
 And cries in pangues (before thy face)  
 Oh *Lord*, fo fared we :

We haue conceiu'd, and for a birth

Of

Of winde haue pained beene :  
The world's vnfafe, and ftill on earth  
They thrive that dwell therein.

11

Thy *Dead* fhall liue, and rife againe  
With my dead-Body fhall ;  
Oh you that in the duft remaine,  
Awake and fing you all !

For as the deaw doth hearbs renew,  
That buried feem'd before ;  
So earth fhall through thy heavenly deaw,  
Her *Dead* to life reftore.

12

My *People* to thy Chambers fare ;  
Shut clofe the doore to thee ;  
And ftay awhile (a moment there)  
Till paff the fury be.

For lo, the Lord doth now arife ;  
He commeth from his place,  
To punifh their impieties,  
Who now the world poffeffe.

13

The Earth that blood difcouer fhall,  
Which is in her conceal'd ;  
And bring to light thofe murthers all,  
Which yet are vnreueal'd.

The Praier of *Hezekiah*. Eſay 37. 15.

[N this Praier Hezekiah, hauing firſt acknowledged Gods Maieſtie and al-  
mighty power, defires him both to heare and conſider his Aduerſaries  
E 4 blaſphe-

*blasphemie, Then (to manifest the necessitie of his present assistance) urgeth the power his Foe had obtained over such as served not the true God. And, as it seemeth, importunes deliverance, not so much in regard of his owne safety, as that the Blasphemer, and all the world might know the difference betwene the Lords power, and the arrogant brags of men. This Song may be used, whensoever the Turke, or any other great Adversary (prevailling against false Worshipers) shall thereupon grow insolent, and threaten Gods Church also: as if, in despite of him, he had formerly prevailed by his owne strength. For the name of Sennacherib may be mystically applied to any such enemy. We may use this Hymne also, against those secret blasphemies, which the Devill whispers vnto our soules; or, when by temptations hee seeks to drive vs to despaire, by laying before vs how many others he hath destroyed, who seemed to haue been in as good assurance as we. For, He is indeede, that mysticall Assyrian Prince, who hath overthrowne whole Countries and Nations, with their Gods, in whom they trusted: Such as are these; Temporal power, Riches, Superstitious worship, Carnall wisdom, Idols, &c. which being but the workes of men (and yet trusted in as Gods) he hath power to destroy them.*

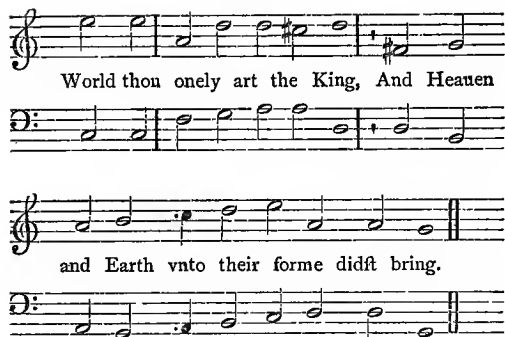
## SONG XXII.

O Lord of Hostes, and GOD of Israel! Thou who  
 betweene the Cherubins do'st dwell; Of all the  
 world



## Song 22.

69



*Lord* bowe thine eare ; to heare attentiu be,  
 Lift vp thine eies, and daigne, Oh *Lord*, to see  
 What words *Senacherib* hath cast abroad ;  
 And his proud Message to the living God.

2

*Lord*, true it is, that Lands and Kingdomes all  
 Are to the King of *Assur* brought in thrall :  
 Yea, he their *Gods* into the fire hath throwne :  
 For *Gods* they were not but of wood and stone.  
 Mans worke they were, and men destroy'd them hane,  
 Vs therefore from his power vouchsafe to saue ;  
 That all the Kingdomes of the World may see,  
 That thou art God, that onely thou art he.

*Hezekiah*s

*Hezekiahs thanksgiving, Eſay 38. 10.*

**H** Ezekiah, *having bene ſicke and recovered, made this Song of Thankſgiuing: And ſetteth forth the mercie of God by conſidering theſe particulars: The time of his age; the feares of his ſoule; the rooting out of his poſteritie; the violence of his diſeaſe; and the forgiveneſſe of his finnes, added to the reſtoring of his health. Then (ſeeming to have entred into a ſerious conſideration of all this) hee confeſſeth who moſt are bound to praife God; and voweth this Delivrance to everlaſting memorie. This Song may bee uſed after delivrance from temporall ſickneſſe: But in the principall ſenſe it is a ſpeciall thankſgiuing, for that cure which Ieſus Chriſt wrought upon the humane Nature, being in danger of everlaſting perdition. For, Hezekiah, which ſignifieth, helped of the Lord, typified Mankind, labouring under the ſickneſſe of Sinne and death. Iſaiah, who brought the medicine that cured him (and is interpreted) The ſaluation of the Lord, figured our bleſſed Redeemer, by whom the humane Nature is reſtored; and whoſe ſending into the world, was myſtically ſhewed by the Miracle of the Sunnes retrogradation. To praife God for that myſterie therefore (the circumſtances being well conſidered) this Hymne ſeemeth very proper; and, doubtleſſe, for this cauſe it was partly preferred for theſe our times; and ought often and heartily to bee ſung to that purpoſe.*

## SONG XXIII.

*Sing this as the fourth Song.*

1

**W**hen I ſuppos'd my time was at an end,  
 Thus to my ſelfe, I did my ſelfe bemone:  
 Now to the gates of *Hell* I muſt deſcend;  
 For all the remnant of my yeeres are gone.  
 The Lord (ſaid I) where now the living be,  
 Nor man on earth ſhall I for ever ſee.

2

As when a *Shepherd* hath remou'd his Tent,  
 Or as a *Weavers* ſhuttle ſlips away;

Right

Song 23.

71

Right fo my Dwelling, and my yeares were spent ;  
And fo my sickneffe did my life decay.

Each day, ere night, my death expected I,  
And eu'ry night, ere morning, thought to die.

3  
For, he fo Lyon-like my bones did breake,  
That I scarce thought to liue another day :  
A noife I did like *Cranes* or *Swallowes* make ;  
And as the *Turtle* I lamenting lay.

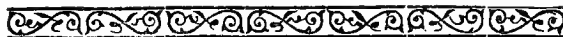
Then, with vp-lifted eye-lids, thus I spake ;  
Oh *Lord*, on me oppreffed mercie take.

4  
What fhall I fay ? He did his promife giue ;  
And as he promis'd he performed it.  
And therefore I will neuer whilst I liue,  
Thofe bitter paffions of my foule forget :  
Yea, thofe that liue, and thofe vnborne fhall know  
What life and reft thou didft on me beftow.

5  
My former Pleafures, Sorrowes were become :  
But, in that lone which to my foule thou haft :  
The Graue, that all deuours, thou keptft me from ;  
And didft my errors all behinde thee caft.  
For, nor the *Graue* nor *Death* can honour Thee ;  
Nor hope they for thy *Truth* that buried be.

6  
Oh ! he that liues, that liues as I doe now ;  
Eu'n he it is that fhall thy praife declare.  
Thy *Truth* the Father to his Seed fhall fhewe,  
And how thou me, Oh Lord, haft daign'd to fpare.  
Yea, *Lord*, for this I will throughout my daies,  
Make muficke in thy Houfe, vnto thy praife.

The



### The *Lamentations* of *Ieremie*.

**A**S viefull as any part of the Old *Testament*, for these present Times (nigh fallen afleepe in securitie) are these *Elegiacall Odes*. For they bring many things to our confideration. Firft, what we may and fhould lament for. Secondly, how carefull we ought to be of the *Common-wealths* prosperitie; becaufe, if that goe to ruine, the particular *Church* therein cherifhed muft needs be afflicted alfo, and Gods worfhip hindred. Thirdly, they teach vs that the ouerthrow of *Kingdomes*, and *Empires*, followes the abufe and neglect of *Religion*; and that Sinne being the only Caufe thereof, we ought to endure our Chaftefements without murmuring againft God. Fourthly, they warne vs, not to abufe Gods mercifull long fuffering. Fifthly, they perfwade vs, to commiferate and pray for the *Church*, and our Brethren in calamitie, and not to defpife them in their humiliations. Sixthly, they learne vs, not to iudge the truth of *Professions* by thofe Afflictions God laies vpon particular *Churches*, feeing the *Iewes* Religion was the *Truth*, and thofe Idolaters, who led them into Captiuitie. Seauently, they fhew vs, that neither the Antiquitie, Strength, Fame, or formall Sanctitie of any place (no nor Gods former refpect thereunto fhall priuiledge it from deftruction, if it continue in abufing his grace. And laftly, they (as it were limiting our forrowes) minde vs to caft our eyes on the mercies of God, and to make fuch vfe of his Chaftefements, as may turne our *Lamentations* into *Songs of Ioy*.

#### *Lament. 1.*

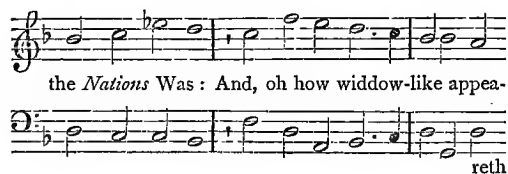
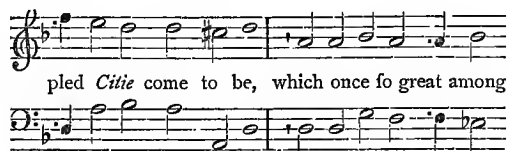
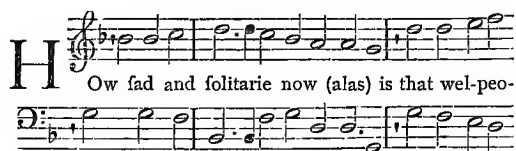
**T**His Elegie, firft bewaileth, in generall Tearmes, that Calamitie and deftruction of Iudah and Ierufalem, which is afterward more particularly mentioned. Secondly, it makes a confeffion of their manifold finnes committed; and is full of many paffionate and penitentiall complaints; Iuftifying the Lord in his Iudgements, and confeffing the vanitie of humane Confolations. Laftly, it containeth a fhort prayer for Gods mercie, and a Divine prediiction of thofe Iudgements which will fall on them, by whom his people have bene afflicted. This Elegie may be fung, whenfoeuer any general Calamitie falleth on

## Song 24.

73

*on the Common wealth in which we live, we having first considered and applied the particular Circumstances, as there shall be cause. We may sing it also Historically, to memorize the Justice of God, and the miserable Desolations of Iudah & Ierusalem recorded for our examples.*

## SONG XXIIII.



reth she! She rule of all the Prouinces hath  
 had; And now her selfe is tributarie made.

<sup>2</sup>  
 All night thee maketh such exceffiue mone  
 That downe her Cheekes a flood of teares doth flow :  
 And yet, among her *Louers* there is none,  
 That Confolation doth on her bestow.

For, they that once her *Louers* did appeare,  
 Now, turned Foes, and faithlesse to her are.

<sup>3</sup>  
 Now *Iudah* in Captiuitie complains,  
 That (others) heretofore so much opprest :  
 For her false seruice, She her selfe remains  
 Among those Heathens, where she finds no rest :  
 And apprehended in a Strait is she,  
 By those that persecutors of her be

<sup>4</sup>  
 The very *waies* of *Sion* doe lament :

The

## Song 24.

75

The *Gates* thereof their loneliness deplore ;  
 Because that no man commeth to frequent  
 Her solemn *Festivals*, as heretofore :  
 Her *Priests* doe sigh ; Her tender *Virgins* bee  
 Uncomfortable left ; And so is *Shee*.

5

Her Adversaries are become her *Chieftes* :  
 On high exalted those that hate her are :  
 And *God* hath brought upon her all those griefes ;  
 Because so many her transgressions were :  
 Her *Children* driven from her by the Foe,  
 Before him into loathed Thralldome goe.

6

From *Sions Daughter* (once without compare)  
 Now all her matchlesse loneliness is gone :  
 And like those chafed Harts her *Princes* fare,  
 Who seeke for pasture and can finde out none :  
 So, (of their strength depriu'd, and fainting nigh)  
 Before their abler Foes they feebly flie.

7

*Ierusalem* now thinkes vpon her Crimes,  
 And calls to minde, (amid her present woes)  
 The pleasures she enjoy'd in former times,  
 Till first she was surpris'd by her Foes ;  
 And how, (when they perceiu'd her forlorne)  
 They at her holy *Sabbaths* made a scorn.

8

*Ierusalem's* Transgressions many were,  
 And therefore is it she disdained lies :  
 Those, who in former times haue honour'd her,  
 Her baseness now behold, and her despise ;  
 Yea, She Her-selfe doth sit bewailing this ;

And

And of Her-felfe Her-felfe afhamed is.

9

Her owne vnclanneffe in her skirt ſhe bore ;  
Not then beleeuing what her end would bee :  
This great deſtruction falls on her therefore ;  
And none to helpe, or comfort her, hath ſhe.  
Oh, heed thou, *Lord*, and pittie thou my woes :  
For, I am triumph't ouer by my Foes.

10

Her Foe hath touch'd with his polluted hand,  
Her things that Sacred were, before her face ;  
And they whoſe entrance thou did'ſt countermand,  
Intruded haue into her *Holy place* :  
Thoſe that were not ſo much approu'd by Thee,  
As of thy *Congregation* held to be.

11

Her People doe with ſighs, and forrowes, get  
That little bread, which for reliefe they haue ;  
And giue away their precious things for meat,  
So to procure wherewith their liues to faue.  
Oh *Lord* conſider this, and ponder Thou,  
How vile, and how deſected I am now.

12

No pittie in you paſſengers is there ?  
Your eies, oh ſomewhat hitherward encline ;  
And marke, if euer any grieve there were,  
Or ſorrow that did equall this of mine :  
This, which the Lord on me inflicted hath,  
Vpon the day of his incenſed wrath.

13

He from aboue a flame hath hurled downe ;  
That kindles in my bones preuailing fire :

A



## Song 24.

77

A *Net* he ouer both my feet hath throwne,  
 By which I am compelled to retire ;  
 And he hath made me a *Forfaken-one*,  
 To sit, and weepe out all the day alone.

14

The heauie Yoke, of my Transgressions now,  
 His hand hath wreathed, and vpon me laid :  
 Beneath the same my tyred necke doth bow,  
 And all my strength is totally decay'd.  
 For me to those the *Lord* hath giuen o're,  
 Whose hands will hold me fast for euermore.

15

The *Lord* hath trampled vnderneath their Feet,  
 Eu'n all the Mightie, in the mid't of Me :  
 A great Assembly he hath caus'd to meet,  
 That all my ablest men might slaughtred be ;  
 And *Iudah's* Virgin-Daughter treads vpon,  
 As in a Wine-presse Grapes are troden on.

16

For this (alas) thus weepe I ; And mine eies,  
 Mine eies drop water thus ; because that he,  
 On whose assistance my sad Soule relies ;  
 In my distresse is farre away from me ;  
 Eu'n while (because of my prevailling Foe)  
 My *Children* are compeld from me to goe.

17

In vaine hath *Sion* stretched forth her hand ;  
 For, none vnto her succour draweth nigh ;  
 Because the *Lord* hath giuen in command,  
 That *Jacobs* Foes should round about her lie ;  
 And poore *Ierusalem* among them there,  
 Like some defiled woman doth appeare.

F

18 The

## 18

The *Lord* is iustified nay-the-leffe,  
 Because I did not his commands obey.  
 All *Nations* therefore heare my heauineffe,  
 And heed it (for your warning) you I pray.  
 For, into thraldome (through my follies) be  
 My *Virgins*, and my *Toungmen* borne from me.

## 19

Vpon my *Louers* I haue cried out ;  
 But they my groundleffe hopes deceiued all :  
 I for my reu'rend *Priests* enquir'd about ;  
 I also did vpon mine *Elders* call :  
 But, in the Citie vp the Ghost they gaue,  
 As they were seeking meat their liues to faue.

## 20

Oh *Lord*, take pittie now on my distresse :  
 For loe, my foule distemper'd is in mee :  
 My heart is ouercome with heauineffe ;  
 Because I haue so much offended thee.  
 Thy *Sword* abroad my ruine doth become ;  
 And *Death* doth also threaten me at home.

## 21

And of my sad complaints my Foes haue heard,  
 But to afford me comfort there is none.  
 My troubles haue at full to them appear'd ;  
 Yet they are ioyfull that thou so hast done.  
 But thou wilt bring the Time set downe by thee,  
 And then in forrow they shall equall me.

## 22

Then shall those foule Offences they haue wrought,  
 Before thy prefence be remembred all ;

And

And whatfoe're my Sinnes on me haue brought,  
 (For their Tranfgreffions) vpon them fhall fall.  
 For, fo my fightings multiplied be,  
 That therewithall my heart is faint in me.

## Lament 2.

*I N this Elegie the Prophet wſeth a verie patheticall exordium, the better to awaken the peoples Consideration; and to make them the more ſenſible of their horrible Calamitie: Which he firſt illuſtrateth in generall termes, by comparing their ſtate to the miſerable condition of one fallen from the glorie of Heauen, to the loweſt Earth; and in mention of their being deprived of that glorious Temporall & Eccleſiaſticall Gouvernement, which they formerly enjoyed. Afterwards he deſcends to particulars; As, the deſtruction of their Palaces, Forts, Temple, Walls, and Gates; the prophaning of their Sabaoths, Feaſts, Rites, &c. the ſuſpending of their Lawes, Prieſts, Prophets; the ſlaughter of Young-men, and Virgins, Old-men, and Children, with the Famine, and reproaches they ſuſtained &c. All which acknowledging to be the juſt Iudgments of God, he aduiſeth them not to hearken to the deluſions of their falſe Prophets, but to return unto the Lord by teares and heartie repentance. For the Vſe and Application, ſee what hath beene ſaid before in the former Elegie.*

## SONG. XXV.

*Sing this as the 24. Song.*

**H**OW darke, and how beclouded (in his wrath)  
 The Lord hath cauſed Sion to appeare!  
 How Iſr'els beautie he obſcured hath,  
 As if throwne downe from heau'n to earth he were!  
 Oh, why is his diſpleaſure growne ſo hot?  
 And why hath he his Foot-ſtoole ſo forgot?

The Lord all Sions dwellings hath laid waſt;

F 2

And

And in so doing, he no sparing made :  
 For, in his anger to the ground he cast  
 The strongest holds that *Judah's Daughter* had :  
 Them, and their Kingdome he to ground doth fend,  
 And all the Princes of it doth suspend.

3

When at the highest his displeasure was,  
 From *Isr'el* all his horne of strength he broke ;  
 And from before his aduersaries face,  
 His *Right-hand* (that restrained him) he tooke ;  
 Yea, he in *Jacob* kindled such a flame,  
 As round about hath quite consum'd the same,

4

His Bow he as an Aduersarie bent,  
 And by his *Right-hand* he did plainly shew,  
 He drew it with an Enemies intent :  
 For, all that were the fairest Markes he slew :  
 In *Sions* Tabernacle this was done ;  
 Eu'n there the fire of his displeasure shone.

5

The *Lord* himselfe was he that was the Foe :  
 By him is *Isr'el* thus to ruine gone :  
 His Palaces he ouerturned so ;  
 And He his Holds of strength hath ouerthrowne :  
 Eu'n He it is, from whom it doth arise,  
 That *Isr'els* Daughter thus-lamenting lies.

6

His *Tabernacle*, Garden-like that was,  
 The *Lord* with violence hath tooke away :  
 He hath destroyed his *Assembling place* ;  
 And there, nor *Fests*, nor *Sabbaths* now haue they :

No

Song 25.

81

No not in *Sion*. For, in his fierce wrath,  
He both their *King* and *Priests* reiected hath.

7

The *Lord* his holy *Altar* doth forgoe ;  
His *Sanctuarie* he hath quite despiz'd.  
Yea, by his meere assistance hath our Foe  
The Bulwarkes of our Palaces surpriz'd ;  
And in the *Lords* own *House* rude Noises are  
As loud as heretofore his Praises were.

8

The *Lord*, his thought did purposely encline,  
The Walls of *Sion* should be ouerthrowne :  
To that intent he stretched forth his *Line*,  
And drew not backe his hand till they were downe,  
And so the *Turrets* with the bruised *Wall*,  
Did both together to destruction fall.

9

Her *Gates* in heapes of Earth obscured are ;  
The *Barres* of them in pieces, broke hath he :  
Her *King*, and those that once her *Princes* were,  
Now borne away among the *Gentiles* be.  
The *Law* is lost, and they no *Prophet* haue,  
That from the *Lord* a Vision doth receiue.

10

In silence, seated on the lowly ground,  
The *Senators* of *Sions* *Daughter* are :  
With Ashes they their carefull heads haue crown'd,  
And mourning Sack-cloth girded on them weare ;  
Yea, on the Earth, in a distressed wife,  
*Ierusalem's* young Virgins fixe their eies.

11

And for because my *People* suffer this,

F 3

Mine

Mine eies with much lamenting dimmed grow :  
 Each part within me out of quiet is ;  
 And on the ground my Liuer forth I throw ;  
 When as mine eies with so fad Obiects meet ;  
 As Babes halfe dead, and sprawling in the street.

12

For, to their *Mothers* called they for meat ;  
*Oh where shall we haue meate and drinke !* they crie :  
 And in the Citie, while they food entreat,  
 They fwone, like them that deadly-wounded lye :  
 And some of them their Soules did breath away,  
 As in the Mothers bosome staru'd they lay.

13

*Ierusalem*, for thee what can I say ?  
 Or vnto what maist thou resembled be ?  
 Oh ! wherevnto, that comfort thee I may,  
 Thou *Sions Daughter*, shall I liken thee ?  
 For, as the *Sea's*, so great thy Breaches are :  
 And to repair them then ; Ah who is there !

14

Thou by thy *Prophets* hast deluded beene ;  
 And foolish Visions they for thee haue fought.  
 For, they reuealed not to thee thy sinne,  
 To turne away the thraldome it hath brought :  
 But lying Prophecies they fought for thee ;  
 Which of thy fad exile the Causes be.

15

And those, thou Daughter of *Ierusalem*,  
 That on occasions passe along this way,  
 With clapping hands, and hifings, thee contemne ;  
 And nodding at Thee, thus in scorne they say ;

Is

Song 25.

83

*In this the Citie, men did once behight,  
The Flowre of Beautie, and the Worlds Delight?*

16

Thy Aduerfaries (eu'ry one of them)  
Their mouths haue open'd at thee, to thy shame :  
They hisse, and gnash at Thee, *Ierusalem* ;  
We, we (fay they) haue quite destroi'd the fame :  
This is that day hath long expected beene,  
Now commeth it, and we the fame haue feene.

17

But, this the *Lord* decreed, and brought to passe :  
Hee, to make good that Word which once he spake,  
(And that which long agce determin'd was)  
Hath hurled downe, and did no pittie take :  
He thus hath made thee scorned of thy Foe,  
And rais'd the Horne of them that hate thee fo.

18

Oh Wall of *Sions Daughter*, cry amaine,  
Eu'n to the *Lord* fet forth a heartie Cry :  
Downe, like a Riuer, cause thy teares to raine,  
And let them neither Day nor Night be dry.  
Seeke neither sleepe, thy body to suffice,  
Nor slumber for the Apples of thine eies.

19

At night, and when the Watch is new begun,  
Then rise, and to the *Lord* Almighty Crie :  
Before him let thy Heart like water runne,  
And lift thou vp to him thy Hands on high,  
Eu'n for those hunger-starued Babes of thine,  
That in the Corners of the Streets doe pine.

F 4

20 And

20

And thou, oh *Lord* ; Oh be thou pleas'd to fee,  
 And thinke on whom thy iudgments thou hast thrown  
 Shall women fed with their own isle be,  
 And Children that a span are scarcely growne?  
 Shall thus thy *Priests* and *Prophets*, Lord, be slaine,  
 As in thy *Sanctuarie* they remaine?

21

Nor Youth, nor Age, is from the slaughter free ;  
 For, in the Streets lye Young and Old, and all :  
 My Virgins, and my young men, murdered be ;  
 Eu'n both beneath the Sword together fall.  
 Thou, in thy Day of Wrath such hauocke mad'st,  
 That in deuowring thou no pittie had'st.

22

Thou, round about hast call'd my feared Foes,  
 As if that summond to some Feast they were :  
 Who in thy Day of Wrath did round enclose,  
 And shut me so that none escaped are :  
 Yea, those that hate me them consumed haue,  
 To whom I nourishment, and breeding gaue.

---

Lament. 3.

*H*ere the Prophet Ieremie, hauing contemplated his owne afflictions, with the destruction of Iudah and Ierusalem, seemeth by that materiall Obiect, to haue raised his apprehension higher, and by the spirit of Prophecie both to foresee the particular sufferings of Iesus Christ, and to become sensible also, of those great afflictions which the Church militant (his mysticall Body) should be exercised withall. And in this most passionate Elegie, either in his owne person bewaileth it; or else personates Iesus Christ, the head of that mysticall Bodie, taking upon himselfe those punishments, with that heavy burthen of Gods wrath, & that unspeakable sorrow, which  
 mankind



*mankind had otherwise beene overwhelmed withall. In brieft, this Elegie contains an expreſſion of Gods heauie anger for our ſinne; the ſeueritie and bitterneſſe of his Iudgments; the greatneſſe of his mercies; the hope and patience of the faithfull in all afflictions; the unwillingneſſe of God to puniſh; the heartie repentance of his people; and a prophetically imprecation concerning the enemies of the ſpiritual Ieruſalem. This may be ſung to moue and ſtirre vs vp with a feeling of our Redeemers Paſſion; to remember vs of our miſerable condition through ſinne; to moue vs to repentance; and to comfort and inſtruct vs amid our afflictions.*

## SONG XXVI.

*Sing this as the 24. Song.*

I Am the *Man*, who (ſcourged in his wrath)  
 Haue in all ſorrowes throughly tried beene :  
 Into obſcuritie he led me hath :  
 He brought me thither where no light is ſeene :  
 And ſo aduerſe himſelfe to me he ſhowes,  
 That all the day his hand doth me oppoſe.

2

My *ſleſh* and *ſkinne* with age he tired out :  
 He bruiz'd my bones as they had broken beene :  
 Hee with a *Wall* enclosed me about :  
 With cares and labours he hath ſhut me in ;  
 And me to ſuch a place of darkeneſſe led,  
 As thoſe are in that be for euer dead.

3

He ſhut me where I found no paſſage out ;  
 And there my heavy chaines vpon me laid.  
 Moreouer, though I loudly cried out,  
 He tooke no heede at all for what I praid :  
 My *Way*, with hewed ſtones he ſtopped hath,  
 And left me wandring, in a winding path.

4 He

4

He was to me like some way-laying *Beare* ;  
 Or as a *Lyon* that doth lurke vnseene :  
 My course he hindring, me in peeces tare,  
 Till I quite ruin'd and laid wast had beene ;  
     His *Bow* he bended, and that being bent,  
     I was the marke, at which his *Arrow* went.

5

His Arrowes from his *Quiver* forth he caught,  
 And through my verie Reines he made them passe :  
 Eu'n mine owne people fet me then at naught ;  
 And all the day their *sporting-Song* I was :  
     From him my fill of bitternesse I had ;  
     And me with Wormwood likewise drunke he made.

6

With stones my teeth he all to pieces brake :  
 He dust and ashes ouer me hath strowne :  
 All rest hee from my weary soule did take,  
 As if contentment I had neuer none.  
     And then I cried ; *Oh, I am vndone ;*  
     *All my dependance on the Lord is gone.*

7

Oh, mind thou my afflictions and my care ;  
 My miseries, my Wormewood, and my Gall :  
 For, they still fresh in my remembrance are ;  
 And downe in me my humbled soule doth fall.  
     I this forget not, and when this I minde,  
     Some helpe againe, I doe begin to finde.

8

It is thy mercy, *Lord*, that we now be :  
 For, had thy pittie fail'd, not one had liu'd :  
 The faithfulnessse is great that is in Thee ;

And

Song 26.

87

And eu'ry morning it is new reuiu'd.  
And *Lord*, such claime my foule vnto thee laies,  
That she will euer trust in thee, shee faies.

9

For, thou art kinde to those that worke thy will ;  
And to their foules that after thee attend,  
Good therefore is it, that in quiet still  
We hope that safety ; which thou *Lord*, wilt fend.  
And happie he that timely doth enure  
His youthfull necke, the burthen to endure.

10

He downe will sit alone, and nothing say ;  
But, since 'tis cast vpon him beare it out.  
(Yea, though his mouth vpon the dust they lay)  
And, while there may be hope, will not misdoubt.  
His cheek to him that smiteth, offers he ;  
And is content, though he reuiled be.

11

For, fure is he (what euer doth befall)  
The *Lord*, will not forsake for euermore :  
But that he hauing punish't, pittie shall ;  
Because he many mercies hath in store.  
For, God in plaguing take no pleasure can,  
Nor willingly afflicteth any man.

12

The *Lord* delighteth not to trample downe  
Those men that here on earth enthralled are :  
Or that a righteous man should be o'rethrowne,  
When hee before the highest doth appeare.  
Nor is the Lord well pleased in the fight,  
When he beholds the wrong, subuert the Right.

13 Let

13

Let no man mutter then, as if he thought  
Some things were done in ffight of Gods decree.  
For, all things at his word to passe are brought,  
That either for our good or euill be.

Why then liues man fuch murmurs to begin?  
Oh ! let him rather murmur at his sinne.

14

Our owne lewd Courfes let vs fearch and trie,  
Wee may to thee againe, Oh *Lord*, conuart.  
To God that dwelleth in the heauens on high,  
Let vs (oh let vs) lift both hand and heart :  
For, wee haue finned ; we rebellious were ;  
And therefore was it that thou didst not spare.

15

For this (with wrath o'refhadow'd) thou haft chac't  
And slaughter made of vs without remorfe :  
Thy felfe obscured with a cloud thou haft,  
That fo our praers might have no recourfe ;  
And loe, among the *Heathen-people*, we  
As out-casts, and off-fcourings reckon'd be.

16

Our Aduerfaries all (and euery where)  
Themfelues, with open mouth, againft vs fet.  
On vs is falne a Terrour, and a fnare,  
Where Ruine hath with Defolation met ;  
And, for the Daughter of my Peoples cares,  
Mine eies doe caft forth Rivulets of teares.

17

Mine eies perpetually were ouerflowne ;  
And yet there is no ceafing of my Teares.  
For, if the *Lord* in mercie looke not downe,

That

Song 26.

89

That from the heau'ns he may behold my cares.  
 They will not flint : But, for my peoples sake,  
 Mine eies will weep, vntill my heart doth breake.

18

As when a Bird is chafed to and fro,  
 My Foes purfued me when caufe was none :  
 Into the *Dungeon* they my life did throw ;  
 And there they rowled ouer me a stone.  
 The waters likewise ouerflow'd me quite ;  
 And then me thought I perished out-right.

19

Yet on thy *Name*, Oh *Lord*, I called there ;  
 (Eu'n when in that Low *Dungeon* I did lye)  
 Whence thou wert pleased my complaint to heare ;  
 Not sleighting me when I did fighting cry :  
 That very day I called, thou drew'st neare,  
 And saidst vnto me, that I should not feare.

20

Thou *Lord*, my foule maintaineft in her right :  
 My life by thee alone redeemed was ;  
 Thou haft, Oh *Lord*, obserued my despight ;  
 Vouchsafe thy iudgment also in my cause.  
 For, all the grudge they beare me, thou haft seene ;  
 And all their plots that haue againft me beene.

21

Thou heardst what flanders they againft me laid,  
 And all those mischiefes they deuiz'd for me :  
 Thou notest what their lips of me haue said,  
 Eu'n what their daily cloest whisprings be ;  
 And how (when ere they rife or downe doe lye)  
 Their *Song*, and subiect of their mirth am I.

22 But

But *Lord*, thou shalt reward and pay them all  
 That meede their actions merit to receiue :  
 Thy heavy maledictions ceaze them shall ;  
 Eu'n this ; *Sad hearts they shall for euer haue :*  
 And by thy wrath purlude they shall be driuen,  
 Till they are chafed out from vnder heauen.

## Lament. 4.

*AS in the two first Elegies, the Prophet here begins by way of exclamation ; and most passionately setteth forth the cause of his complaining, by a three-fold explication. First, by expressing the dignity, sex, and age of the Persons miserably perishing in this calamitie : as Princes, Priests, men, women, and children. Secondly, by parralleling their estate with that of brutt Creatures, and their punishment with Sodoms. Thirdly, by shewing the horrible effects which followed this calamity, as the Nobilitie being driuen to cloath themselves from the dunghill ; and women to feed on their owne Children, &c. After this, he sheweth what are the causes of all that miserie which he bewaileth. Secondly, declareth the vanitie of relying on temporall consolations. Thirdly, setteth forth the power and fiercenesse of the Churches Adversaries. Fourthly, prophesieth, that euen Christ was to suffer the fury of their malice, before Gods wrath could be appeased. And lastly, assureth that the Church shall be at length deliuered, and her enemies rewarded according to their wickednesse. This Song may be sung, to set before our eyes the feruency of Gods wrath against sinne, to winne vs to repentance, and to comfort vs upon our conuersions.*

## SONG XXVII.

*Sing this as the fift Song.*

**H**OW dimme the *Gold* doth now appeare !  
 (That *Gold* which once so brightly shone)  
 About the Cittie here, and there,

The

Song 27.

91

The *Sanctuarie-Stones* are throwne.

The Sonnes of *Sion* late compar'd  
To *Gold* (the richest in esteeme)  
Like Pottheards are without regard,  
And base as earthen vessells feeme.

2

The Monsters of the Sea haue care,  
Their breasts vnto their young to giue :  
But crueller my people are ;  
And *Efridge*-like in Defarts liue.

With thirst the Sucklings tongues are drie ;  
And to their parched roofes they cleane :  
For bread young children also cry ;  
But none at all they can receiue.

3

Those that were vs'd to daintie fare,  
Now in the streets halfe starued lie ;  
And they that once did scarlet weare,  
Now dung-hill rags about them tie ;

Yea, greater plagues my peoples crime  
Hath brought on them, then *Sodomes* were,  
For, that was funke in little time,  
And no prolonged death was there.

4

Her *Nazarites*, whose whitenesse was  
More pure, then either Milke or Snow ;  
Whose ruddinesse did *Rubies* passe ;  
Whose veines did like the *Sapphire* shew ;

Now blacker then the coale are growne ;  
And in the streets vnknowne are they :  
Their flesh is clung vnto the bone,  
And like a sticke is dri'd away.

5 Such

5

Such therefore as the Sword hath slaine,  
Are farre in better case then those,  
Who death for want of food sustaine,  
Whilst in the fruitfull field it growes.

For, when my people were distressed,  
Eu'n women (that should pittie take)  
With their owne hands their children drest,  
That to their hunger they might slake.

6

The *Lord* accomplish't hath his wrath ;  
His fierce displeasure forth is powr'd ;  
A fire on *Sion* set he hath,  
Which eu'n her ground-worke hath deuour'd,  
When their was neither earthly *King* ;  
Nor through the whole world, one at all,  
Thought any Foe to passe could bring,  
That thus *Ierusalem* should fall.

7

But this hath happened for the guilt  
Of those that haue her *Prophets* bin ;  
And those her wicked *Priests* that spilt  
The blood of Innocents therein :  
Along the Streets they stumbling went ;  
(The blindness of these men was such)  
And so with blood they were besprent,  
That no man would their Garments touch.

8

Depart, depart ('twas therefore fed)  
From those pollutions get yee far :  
So wandring to the *Heathen* fled,  
And said, there was no biding there :

And



Song 27.

93

And them the Lord hath now in wrath  
Exil'd, and made despis'd liue ;  
Yea, sent their *Priests* and *Elders* hath,  
Where none doth honour to them giue.

9

And as for vs, our eies decal'd  
With watching vaine reliefes we haue,  
Cause we expect a *Nations* aide,  
That is vnable vs to saue.

For, at our heeles so close they be,  
We dare not in the streets appeare :  
Our end we therefore comming see,  
And know our rooting-out is neare.

10

Our persecutors follow on,  
As swift as Eagles of the skie :  
They o're the mountaines make vs runne ;  
And in the Desarts for vs lie :

Yea, they haue *Christ* our life betraid,  
And caus'd him in their pits to fall ;  
(Eu'n him) beneath whose shade we said,  
We liue among the *Heathen* shall.

11

Oh *Edom* in the Land of *Huz*,  
(Though yet o're vs triumph thou may)  
Thou shalt receiue this Cup from vs ;  
Be drunke, and hurle thy cloaths away.

For when thy punishments for sinnes  
Accomplished, oh *Sion*, be ;  
To visit *Edom* he begins  
And publike make her shame will he.

G

Lament

*I*N this Elegie the Prophet prayeth vnto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them vnto him, as distressed Orphans, Widdowes, and Captiues (by such humiliation) to win his compassion. Hee moueth him also, by repetition of the miserable Ruine they were fallen into: by the noble possessions and dignities they had lost; by the base condition of those vnder whose Tyrannie they were brought: and by the generalitie of their calamitie, from which no sex, age, nor degree escaped. Then (ingenuously confesing their sinnes to bee the iust cause of all this) glorifieth God, and concludeth this petitionarie Ode, with desiring that hee would both giue them grace to repent, and restore them to that peace which they formerly enjoyed. This Elegiacall Song, wee may sing vnto God in the behalfe of manie particular Churches, euen in these times; especially, if wee consider that mysticall bondage which the Deuill hath brought them into; and apply these complaints to those spirituall Calamities, which haue befallen them for their Sins.

## SONG XXVIII.

*Sing this as the 5 Song.*

*I*  
**O**H minde thou *Lord*, our sad distresse;  
 Behold and thinke on our reproach.  
 Our houses, Strangers doe possesse;  
 And on our heritage encroch.  
 Our Mothers, for their husbands grieue;  
 And of our fathers rob'd are we.  
 Yea, money we compel'd to giue,  
 For our own wood and water be.

*2*  
 In persecution we remaine,  
 Where endlesse labour tire vs doth.  
 And we to serue for bread, are faine  
 To *Egypt*, and to *Assur* both.  
 Our fathers er'd; and being gone,

The

## Song 28.

95

The burthen of their sinne we beare.  
 Eu'n Slaues, the rule o're vs haue won ;  
 And none to fet vs free is there.

## 3

For bread, our liues we hazard, in  
 The perills which the Defarts threat.  
 And, like an Ouen is our skin,  
 Both foil'd, and parch't, for want of meat.  
 In *Sion*, *Wines* defiled were,  
 Deflowred were their *Virgins* young,  
 (Through *Judah's* Cities eu'ry where)  
 And *Princes* by their hands were hung.

## 4

Her *Elders* disrespected stood :  
 Her *Young-men* they for grinding tooke :  
 Her *Children* fell beneath the wood ;  
 And *Magistrats* the Gate forooke.  
 Their Musicke, Young-men haue forborne,  
 Reioycing in their hearts is none :  
 To mourning doth our dauncing turne :  
 And from our head the Crowne is gone.

## 5

Alas, that euer we did sinne !  
 For, therefore feelles our heart these cares ;  
 For that our eies haue dimmed bin ;  
 And thus the hill of *Sion* fares.  
 Such defolation there is feene,  
 That now the Foxes play thereon :  
 But thou for euer, *Lord*, hath beene ;  
 And without ending is thy Throne.

G 2

6 Oh

Oh, why are we forgotten thus?  
 So long time wherefore absent art?  
 Conuert thy selfe, oh LORD, to vs;  
 And we to thee shall soone conuert.  
 Renew, oh LORD, those Ages past,  
 In which thy fauour we haue seene,  
 For, we extreamely are debas'd,  
 And bitter hath thine anger beene.

The Prayer of *Daniel*. *Dan.* 9. 4.

*The Prophet Daniel in this Prayer beseecheth God to be mercifull vnto his people in Captiuitie; And these foure things are principally considerable therein. First an acknowledgment of Gods Powre, Iustice, and Mercy, with a confession that from the highest to the lowest they had broken his Commandements, and were therefore iustly punished. Secondly, it is confessed that as their punishment is that which they deserved, so it is also the same that was foretold should come vpon them. Thirdly, he beseecheth that God for his owne mercies sake, and the sake of his Messias, would (neuertheless) be mercifull vnto them, as well in regard he had heretofore gotten glory by deliuering them; as in respect they were his owne elected people, and were already become a reproach vnto their Neighbours. This may be sung whensoever any of those Iudgements are poured out on the Common Wealke, which the Prophets haue threatned for Sinne; or in our particular afflictions; we hauing first applyed it by our Meditations.*

SONG. XXIX.

*Sing this as the 22 Song.*

**L**<sup>I</sup>**ORD** God Almightye, great and full of feare,  
 Who alwaies art from breach of promise free,  
 And neuer failing to haue mercie there,

Where

## Song 29.

97

Where they obserue thy Lawes and honour Thee.  
 We haue transgressed, and amisse haue done ;  
 We disobedient, and rebellious were.  
 For, from thy Precepts we astray are gone ;  
 And we departed from thy Iudgments are.

2

We did thy Seruants Prophecies withstand,  
 Who to our *Dukes*, our *Kings*, and *Fathers* came ;  
 When they to all the People of the *Land*,  
 Proclaimed forth their message in thy *Name*.

In thee, oh LORD, all righteoufnesse appeares,  
 But publike shame to vs doth appertaine ;  
 Eu'n as with them of *Judah* now it fares,  
 And those that in *Ierusalem* remaine.

3

Yea, as to *Isr'el* now it doth befall ;  
 Throughout those *Lands* in which they scatt'ed be,  
 For that their great *Transgression*, wherewithall  
 They haue transgressed, and offended Thee :

To *Us*, our *Kings*, our *Dukes*, and *Fathers*, doth  
 Disgrace pertaine (oh LORD) for angring Thee :  
 Yet mercie, LORD our GOD, and pardon both,  
 To thee belong, though we rebellious be.

4

We, did (indeed) peruerfly disobey  
 Thy voyce (O LORD our GOD) & would not heare,  
 To keepe those *Lawes* thou didst before vs lay,  
 By those thy Seruants, who thy Prophets were.

Eu'n all that of the race of *Isr'el* be,  
 Against thy Law haue grievously misdona :  
 And that they might not listen vnto Thee,  
 They backward from thy voice O LORD are gone.

G 3

5 On

5  
On them therefore, that *Curse*, and *Oath* descended,  
Which in the *Law* of *Moses* written was ;  
(The Seruant of that God whom we offended,  
And now his speeches he hath brought to passe.

On vs, and on our *Iudges*, he doth bring  
That *Plague*, wherewith he threatned vs and them.  
For, vnder Hea'n was neuer such a thing,  
As now is falne vpon *Ierusalem*.

6  
As *Moses* written Law doth beare record,  
Now all this mischief vpon them is brought.  
And yet we praied not before the LORD,  
That leauing sinne, we might his Truth be taught.  
For, which respect, the LORD in wait hath laid,  
That he, on vs inflict this Mischiefe, might.  
And fith his holy Word we difobei'd,  
In all his doings he remaines vpriht.

7  
But now, O LORD our GOD, who from the Land  
Of cruell *Egypt* brought thy people haft ;  
And by the power of thy Almighty Hand,  
Atchien'd a *Name*, which to this day doth last :  
Though we haue sinned in committing ill,  
Yet LORD (by that pure Righteousnes in thee)  
From thy *Ierusalem*, thy *Holy-Hill*,  
Oh ! let thy wrathfull anger turned be.

8  
For, through the guilt of our displeasing Sinne,  
And for our Fathers faults, *Ierusalem*,  
(Thy chofen people) hath despised bin :  
And are the scorne of all that neighbour them.

Now

Now therefore, to thy *Servants* praier incline ;  
 Heare thou his fuit, O GOD, and let thy Face  
 (Eu'n for the LORD'S deare sake) vouchsafe to shine  
 Vpon thy (now forsaken) *Holy-place*.

9

Thine Eares incline thou (O my GOD) and heare :  
 Lift vp thine Eies, and vs O looke vpon ;  
 Vs, who forsaken with thy *Citie* are ;  
 That *Citie*, where thy *Name* is called on.

For, we vpon our felues presume not thus  
 Before thy presence our request to make,  
 For, ought that righteous can be found in vs ;  
 But, for thy great and tender *Mercie's* sake.

10

*Lord* heare (forgiue oh *Lord*) and weigh the fame :  
 Oh *Lord* performe it, and no more deferre,  
 (For thine owne sake my *God* ;) For, by thy *Name* ;  
 Thy *Citie*, and thy people called are.

### The Prayer of *Jonah*. *Jonah* 2.

*I* *Jonah* flying from God, and being preserved in a *Fishes* belly, when he was cast into the Sea ; made this prayer to praise God for delivering him in so great an extremitie. And the principall things remarkable therein are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despair he was nigh fallen into. Fourthly, Gods mercie, with the Prophetstinely application thereof, and the comfort it infused into him. Fifthly, the occasions drawing men into such perils. Sixthly, the vowe made vpon his deliuerance, and the reason of that vowe. This buriall of *Jonas* in the *Fishes* belly, and his deliuerance from thence, was a type of the Buriall and resurrection of our blessed Sauiour, Matth. 12. 4. This Praier therefore we ought not only to sing hyslorically, to memorize his wondrous

G 4

worke

*worke of God; but to praise him also for the Resurrection of Christ, and raising Mankind from that fearefull and bottomlesse gulfe of perdition, wherein it lay swallowed vp, without possibilitie of redeeming it selfe.*

## SONG XXX.

*Sing this as the 24. Song.*

IN my distresse to thee I cri'de, oh LORD,  
And thou wert pleased my complaint to heare,  
Out from the bowels of the graue I roar'd;  
And to my voice thou didst encline thine eare:  
For, I amid the raging Sea was cast;  
And to the bottome there thou plung'd me hast.

2

The *Flouds* did round about me Circles make:  
Thy waues and billowes ouerflow'd me quite;  
And then vnto my selfe (alas) I said,  
I am for euermore depriu'd thy light,  
Yet once againe thou pleased art, that I  
Should to thy holy *Temple* lift mine eie.

3

Eu'n to my *Soule* the waters clos'd me had:  
O're swallow'd by the Deepes I fast was pent:  
About my head the weeds a wreath had made;  
Vnto the Mountaines bottomes downe I went;  
And so, that forth againe I could not get,  
The Earth, an euerlasting *Barre* had set.

4

Then thou, oh LORD my GOD, then thou wert he,  
That from corruption didst my life defend.  
For, when my *Soule* was like to faint in me,  
Thou thither didst into my thought descend.

And



## Song 31.

101

And LORD, my praier thence to thee I sent,  
Which vpward to thy holy *Temple* went.

5

Those who believe in vaine and foolish lies,  
Despisers of their owne good safety be.  
But, I will offer vp the Sacrifice  
Of singing praises, with my voice, to thee,  
And I will that performe which vow'd I haue;  
For, vnto thee belongs it, LORD, to faue.

The Prayer of *Habakuk*. *Habak. 3.*

*I*N this *Petitionarie* and *Propheticall Hymne*, the *Deliuering of Mankind* is first prayed for. Secondly, the glorious *Maiestie* of his comming is described by excellent *Allegories*, & by *Allusions* to former deliuerances, vouchsafed to the *Iewes*. Thirdly, here is foretold, the overthrow of *Antichristes* who shall be destroyed by the Brightnesse of our *Sauours comming*. Fourthly, here is set forth the state of the latter Times. Fifthly, he expresseth the ioy, confidence, and safetie of the *Elect* of God, euen amid those terrours that shall await vpon their *Redeemers comming*. This Song is to be sung hystorically, in commemoration of the Churches deliuerance by the first comming of *Iesus Christ*. And prophetically, to comfort vs concerning that perfect *Deliuerie*, assured at his second comming. For, though the *Prophet* had some respect to the *Iewes* temporall deliuerance, that he might comfort the Church in those Times: Yet the *Holy-Ghost* had principall regard to the spirituall deliuerance of his spirituall Kingdome, the holy *Catholike-Church*. And to her, and her *Enemies* doe the *Names* (of the Churches *Enemies*) here mentioned, verie properly agree. *Nay*, *Cushan*, signifying darke, blacke, or cloudy, And *Midian*, which is interpreted, *Condemnation*, or *Iudgement*; better sute vnto the Nature of the spirituall *Aduersaries*, whom they prefigured, then to those People who were literally so called. For, none are so fitly termed *People of Darknesse*, or of *Condemnation*, as the members of *Antichrist*, and the spirituall *Babylon*.

SONG

## SONG XXXI.

**L**ORD, thy answer I did heare, And I grew  
therewith afear'd. When the times at fullest are,  
Let thy worke be then declar'd, When the  
time, LORD, full doth grow, Then in Anger  
Mercie

## Song 31.

103



*God Almighty*, he came downe ;  
 Downe he came from *Theman*-ward :  
 And the matchlesse *Holy-One*,  
 From mount *Paran* forth appear'd,  
*Heav'n* ore-spredd with his Raies,  
 And *Earth* filling with his praise.

3

Sun-like was his glorious Light :  
 From his Side there did appeare  
 Beaming Raies that shined bright ;  
 And his Powre he throwd there :  
 Plagues before his Face he sent :  
 At his Feete hot Coales there went.

4

Where he stood he measure tooke  
 Of the *Earth*, and view'd it well :  
*Nations* vanish't at his looke :  
 Ancient *Hills* to powder fell :  
*Mountaines* old cast lower were :  
 For his waies eternall are.

5

*Cushan* Tents I saw diseas'd,  
 And the *Midian* Curtaines quake.  
 Haue the *Floods*, *Lord*, thee displeas'd ?

Did

Did the *Flouds* thee angry make ?  
 was it else the *Sea* that hath,  
 Thus prouoked thee to wrath ?

6

For thou rod'ft thy *Horfes* there,  
 And thy fauing-*Charrets* through :  
 Thou didft make thy *Bow* appeare ;  
 And thou didft performe thy vow :  
     Yea, thine Oath and Promise past  
 (To the *Tribes*) fulfilled haft.

7

Through the *Earth* thou Rifts didft make  
 And the *Riuers* there did flow :  
*Mountaines*, feeing thee, did shake ;  
 And away the *Flouds* did goe.  
     From the *Deepe* a voice was heard ;  
 And His hands on high he rear'd.

8

Both the *Sunne* and *Moone* made stay,  
 And remou'd not in their *Spheares* :  
 By thine *Arrowes* light went they,  
 By thy brightly shining *Spheares* :  
     Thou in wrath the *Land* didft cruſh,  
 And in rage the *Nations* threſh.

9

For thy *Peoples* ſafe reliefe,  
 With thy *Chriſt* for aide went'ft thou :  
 Thou haft alſo pierc't the *Chiefe*  
 Of the finfull *Household* through ;  
     And diſplaid them, till made bare  
 From the *Foot* to *Necke* they were.

10 Thou

10

Thou, with Iauelins of their owne,  
 Didst their Armies *Leader* strike.  
 For, against me they came downe,  
 To deuoure me, whirle-winde like.  
 And they ioy in nothing more,  
 Then vnseene to spoile the Poore.

11

Through the *Sea* thou madst a Waie,  
 And didst ride thy Horfes there,  
 Where great heaps of Water lay.  
 I, the newes thereof did heare :  
 And the voice my Bowells shooke ;  
 Yea, my *Lips* a quiu'ring tooke.

12

Rottenesse my bones posselt,  
 Trembling feare possessed me,  
 I that troublous day might rest.  
 For, when his approaches be  
 On-ward to the *People* made,  
 His strong *Troups* will them invade.

13

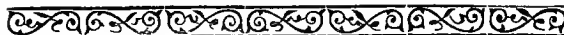
Bloomelesse shall the *Fig-tree* be :  
 And the *Vine* no fruite shall yeeld :  
 Fade shall, then, the *Oliue-tree* :  
 Meat shall none be in the *Field*.  
 Neither in the *Fold* or *Stall*,  
*Flocke*, or *Heard* continue shall.

14

Yet, the LORD my ioy shall be :  
 And, in him I will delight :  
 In my GOD that saueth me :

GOD

GOD the LORD, my only might,  
Who, my Feet so guides, that I  
Hind-like, pace my Places high.



## THE *HYMNES* OF THE *new Testament.*

**T**Hese five that next follow, are the *Hymnes* of the *New Testament*, Betweene which, and the *Songs* of the *Old Testament*, there is great difference. For the *Songs* of the *Old Testament* were either thanksgivings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else *Hymnes* prophetically forefheewing those Mysteries which were to be accomplished at the comming of *Christ*. But, these Euangelicall *Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by those Temporall Benefits, mentioned in the *Old Testament*, and perfectly fulfilled in the *New*. Therefore these Euangelicall *Hymnes* are more excellent then such as are merely Propheticall. In regard the Possession is to be preferred before the Hope; and the End before the means of obtaining it.

---

### *Magnificat.* Luk. i. 46.

**T**He blessed *Virgin Marie* being saluted by the Angel *Gabriel*, and hauing by the Holy Ghost conceived our Redeemer *Iesus Christ* in her wombe; was made fruitfull also, in her Soule, by the overshadowing of that Holy Spirit: and thereupon, brought forth this Euangelicall and Propheticall Hymne. Wherein, three things are principally obserueable. First, she prayseth God for his particular mercies and fauours towards her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she magnifies God for the particular grace vouchsafed unto the Seed of *Israel*, according to what was promised to *Abraham*. This is the first Euangelicall Song: and  
was

*was indited by the Holy-Ghost, not only to be the blessed Virgines Thankesgiving; but to be sung by the whole Catholike Church also (whom she typically personated) to prayse God for our Redemption, and Exaltation. And therefore, it is worthily inserted into the Liturgie, that it may be perpetually, and reuerently sung.*

## SONG. XXXII.

*Sing this as the 3 Song.*

THat magnifi'de the LORD may be,  
 My Soule now vndertakes;  
 And in the God that faueth me,  
 My Spirit merry-makes.  
 For, he vouchsafed hath to view  
 His *Handmaides* poore degree.  
 And loe, All Ages that enfue,  
 Shall blessed reckon me.

Great things for me Th' *Almightie* does,  
 And Holy is his *Name* :  
 From Age to Age he mercie shoves  
 On such as feare the same.  
 He by his *Arme* declard his might :  
 And this to passe hath brought ;  
 That now the *Proud* are put to flight,  
 By what their hearts haue thought.

The *Mightie* plucking from their Seat ;  
 The *Poore* he placed there :  
 And for the *Hungrie* takes the meat  
 From such, as *Wealthy* are.  
 But, minding Mercie, he hath show'd

His

His Seruant *Isr'el* grace :  
 As he to our *Forefathers* vow'd ;  
 To *Abraham*, and his Race.

---

Benedictus, Luk. i. 68.

*Z*acharie the Priest, being (upon the birth of his Son) inspired with the knowledge of our Redeemers Incarnation; sung the second Euangelicall Hymne: In which, two things are considerable. First, hee blesteth God, because, through the comming of Christ, all the promises made vnto the Patriarchs and Prophets were fulfilled, for the saluation of his People. Secondly, he declareth the Office and Dutie of his owne Son, who was sent before to prepare the way of the Lord. This Song, the Church hath worthily inseried into the Liturgie also, and we ought therefore to sing it reverently in memorie of our Sauours Incarnation; and to praise God, both for the fulfilling of his promises: and for that meanes of our euangelicall Preparation, which hee vouchsafed by sending his Fore-runner.

SONG XXXIII.

*Sing this as the third Song.*

**B**Left be the God of *Israel* :  
 For he his People bought,  
 And in his Seruant *Dauids* house,  
 Hath great Saluation wrought.  
 As by his *Prophets* he foretold,  
 Since time began to be:  
 That from our Foes we might be safe,  
 And from our Haters free.

2

That he might shew our Fathers Grace,  
 And beare in minde the same,  
 Which by an Oath, he vow'd vnto

Our



Our Father *Abraham* ;  
 That from our aduerſaries freed,  
 We ſerue him fearleſſe might,  
 In righteouſneſſe, and holineſſe,  
 Our life time in his ſight.

3  
 And (of the *Higheſt* ) thee, oh *Child* !  
 The *Prophet*, I declare,  
 Before the *Lord*, his face to goe ;  
 His comming to prepare.  
 To teach his *People* how they ſhall,  
 That ſafety come to know,  
 Which by remiſſion of their finnes,  
 He doth on them beſtow.

4  
 For, it is through the tender loue,  
 Of *God* alone, whereby,  
 That *Day-Spring* hath to viſit us,  
 Deſcended from on high ;  
 To light them who in darkneſſe fit,  
 (And in *Death's* ſhade abide,)  
 And in the bleſſed way of *Peace*  
 Their wandring Feete to guide.

---

The Song of Angels. Luk. 2. 13.

*This is the third Evangelicall Song mentioned in the New Teſtament ; and it was ſung by a Quire of Angells (at the birth of our bleſſed Saviour Ieſus Chriſt) whoſe reioycing ſhall bee made compleat by the redemption of mankind. In this Song they firſt gloriſie God, and then proclaim that happie Peace and reconciliation, which his Sonnes Natiuitie ſhould bring vnto the World, reioycing therein ; and in that vnſpeakable good will,*  
H and

*and deare Communion, which was thereby established betweene the God-head, the Manhood, and Them. We therefore ought to ioyne with them in this Song, and sing it often to praise God, and quicken faith and charitie in our selues.*

## SONG XXXIV.

**T**

Hus Angells fung, and thus sing we ; To GOD

on high all glorie be : Let him on Earth his Peace

bestowe, And vnto men his Fauour shew.

Nunc

## Song 35.

III

Nunc Dimittis. Luk. 2. 29.

*The fourth Evangelical Hymne is this of Symeon; who being in expectation of the coming of the Meſſias (which according to Daniels 70 weekes, was in thoſe daies to be accompliſhed) it was revealed vnto him, that hee ſhould not die till hee had ſeene Chriſt. And accordingly, he coming into the Temple by the ſpirits inſpiration (when hee was preſented there as the Law commanded) both beheld and embraced his Redeemer. In this Song therefore he gloriſieth God, for the fulfilling of his promiſe made vnto him; and ioyfully confeſſeth Ieſus Chriſt, before all the people. In repeating this Hymne, wee ought alſo to confeſſe our Redeemer. For Symeon was as it were the Churches Speaker: and hath for vs expreſſed that thankfull Ioy, wherewithall we ſhould bee filled, when God enlightens vs with the knowledge and ſpirituall viſion of our Saviour.*

SONG. XXXV.

*Sing this as the third Song.*

Grant now in peace (that by thy leaue)  
 I may depart, oh Lord:  
 For, thy *Saluation* ſeene I haue,  
 According to thy *Word*.  
 That which prepared was by *Thee*,  
 Before all Peoples fight,  
 Thy *Iſraels* Renowne to be:  
 And to the *Gentiles* light.

The Song of *Moses*, and the Lambe. Reu. 15. 3.

*The fifth and laſt Song, recorded in the New Teſtament is this, called by S. Iohn, The Song of Moſes and the Lambe; being indeede, the effect of that triumph Song, which the Saints, and bleſſed Martyres ſhall ſing vnto the honour of that Lambe of God which taketh away the finnes of the world, when they haue gotten the victorie ouer Antichriſt. This Hymne, the members of the true Church may ſing to Gods glory, and the*

H 2

encreaſe

*encrease of their owne comfort, when they perceiue the power of the Almighty any way manifested vpon that Adversarie. It may bee repeated also among our greatest persecutions; to strengthen our Faith, and remember vs, that whatsoeuer wee suffer, there will come a day, wherein wee shall haue cause to make use of this Hymne with a perfect reioycing.*

## SONG XXXVI.

*Sing this as the 13. Song.*

<sup>1</sup>  
O H, thou Lord, thou God of might,  
(Who doest all things worke aright)  
Whatsoe're is done by thee,  
Great and wondrous prooues to be.

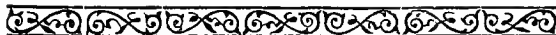
<sup>2</sup>  
True thy waies are, and direct,  
*Holy King*, of *Saints* elect.  
And (oh therefore) who is there,  
That of thee, retaines no feare?

<sup>3</sup>  
Who is there that shall deny,  
Thy great *Name* to glorifie?  
For thou *Lord*, and thou alone,  
Art the perfect *Holy-One*:

<sup>4</sup>  
In thy presence, *Nations* all  
Shall to adoration fall.  
For, thy iudgments now appeare,  
Vnto all men what they are.

*Here end the Hymnes of the New  
Testament.*

The



## The X Commandements. Exod. 20.

*Although the Decalogue be not originally in verse ; yet among vs it hath bene heretofore vsually sung : because therefore it may bee a meanes to present those Precepts somewhat the Cfiner to remembrance, make them the more frequently repeated, and stir up those who sing and heare them, to the better performance of their duties ; They are here also inserted, and fitted to bee sung.*

## SONG. XXXVII.

*Sing this as the fourth Song.*

THE Great Almighty spake ; And thus said he ;  
I am the LORD thy GOD ; and I alone  
From cruell Egypts thraldome set thee free :  
And other GODS but Me thou shalt haue none.

*Haue mercie LORD, and so our hearts encline,  
That wee may keepe this blessed Law of thine.*

Thou shalt not make an *Image*, to adore,  
Of ought on earth, aboue it, or below :  
A Carued Worke thou shalt not bow before ;  
Nor any worship on the same bestow ;

For, I thy GOD, a iealous GOD am knowne :  
And on their Seed, the Fathers finnes correct,  
Vntill the third and fourth Descent be gone :  
But them I alwaies loue that me affect.

*Haue mercie LORD, and so our hearts encline,  
That we may keepe this blessed Law of thine.*

H 3

The

The *Name* of GOD thou neuer shalt abuse,  
 By fwearing, or repeating it in vaine :  
 For, him that doth his *Name* profanely vse,  
 The LORD will as a guiltie one arraigne.

*Haue mercie LORD, and so our hearts encline,  
 That we may keepe this blessed Law of thine.*

To keepe the *Sabbath* holy beare in minde,  
 Sixe daies thine own affaires apply thou to :  
 The *seuenth* is Gods owne day for rest assign'd,  
 And thou no kinde of Worke therein shalt doe.

Thou, nor thy *Childe*, thy *Servant*, nor thy *Beast* ;  
 Nor he that *Guest-wife* with thee doth abide :  
 For, after six daies labour GOD did rest,  
 And therefore he that day hath sanctifi'de.

*Haue mercie LORD, and so our hearts encline,  
 That we may keepe this blessed Law of thine.*

See, that vnto thy *Parents* thou doe giue  
 Such honour as the *Childe* by duty owes,  
 That thou a long and blessed life maist liue  
 Within the *Land*, the LORD thy GOD bestowes.

*Haue mercie LORD, and so our hearts encline,  
 That wee may keepe this blessed Law of thine.*

Thou shalt be wary that thou no man *slay* :  
 Thou shalt from all *Adulterie* be cleare :  
 Thou shalt not *Steale* anothers Good away :  
 Nor *Witnesse-false* against thy Neighbour beare.

*Haue*

Song 38.

115

*Haue mercie LORD, and so our hearts encline,  
That wee may keepe this blessed Law of thine.*

With what is thine remaining well apaid :  
Thou shalt not *couet* what thy Neighbours is,  
His *House*, nor *Wife*, his *Servant*, *Man*, nor *Maide*,  
His *Oxe*, nor *Ass*, nor any thing of his.

*Thy mercie LORD, thy mercie let vs haue,  
And in our hearts these Lawes of thine engraue.*

The Lords Prayer. *Mat. 6. 7.*

*THE* Lords Praier hath bene aunciently, and vsually sung also; and to that purpose was heretofore both translated and paraphrased in Verse; which way of expreſſion (howſoener ſome weake iudgments haue condemned it) doth no whit diſparage or miſ-beſeeme a Praier. For, David made many praiers in verſe: And, indeede, meaſured words were firſt deuised and vſed to expreſſe the Praiſes of God, and Petitions made to him. Yea, thoſe are the auncient and proper ſubiects of Poetrie, as appeares throughout the Sacred writ, and in the firſt humane Antiquities. Verſe, therefore, diſhonours not diuine Subiects: But thoſe men doe prophane and diſhonour Verſe, who abuſe it on vaine and meeere prophane expreſſions. The ſcope and vſe of this Praier is ſo frequently treated of, that I thinke I ſhall not neede to inſiſt thereon in this place.

SONG. XXXVIII.

*Sing this as the third Song.*

O *Vr* Father which in heauen art;  
We ſanctifie thy *Name*:  
Thy *Kingdome* come: Thy *Will* be done  
In heau'n and earth the ſame:  
Giue vs this day our *Daily bread*:  
And vs *Forgiue* thou ſo;

H 4

As

As we on them that vs offend,  
 Forgiuenesse doe bestow :  
 Into *Temptation* lead vs not ;  
 But vs from *euill* free.  
 For thine the *Kingdome*, *Power*, and *Praise*,  
 Is, and shall euer bee.

---

The Apostles Creed.

*THE effect and use of this Creed is so generally taught, that this Preface need not bee enlarged: And as touching the singing and versifying of it; that which is said in the Preface to the Lords Praier may serue for both.*

SONG. XXXIX.

IN GOD the *Father* I beleue ;  
 Who made all Creatures by his Word ;  
 And true beliefe I likewise haue  
 In *Iesus-Christ*, his Sonne, our LORD :  
 Who by the *Holy-Ghost* conceiu'd,  
 Was of the Virgin *Marie* borne :  
 Who meekely *Pilat's wrongs receiu'd*,  
 And crucified was with scorne.  
<sup>2</sup>  
 Who di'de, and in the graue hath laine ;  
 Who did the lowest Pit descend :  
 Who on the third day rose againe,  
 And vp to heauen did ascend.  
 Who at his Fathers right-hand there,  
 Now throaned sits, and thence shall come,  
 To take his seat of Iudgement here ;  
 And giue both quicke and dead their doome.

3 I.



I, in the *Holy Ghost* <sup>3</sup> believe,  
 The *Holy Church Catholike* too,  
 (And that the *Saints* Communion haue)  
 Vndoubtedly beleuee I doe.  
 I well assured am likewise,  
 A pardon for my finnes to gaine;  
 And that my *Flesh* from death shall rise,  
 And euerlasting life obtaine.

## A Funerall Song.

*The first Stanza of this Song is taken out of S. Iohns Gospel, Cap. 11. Verſ. 25, 26. The second Stanza Iob 19. 25, 26, 27. The third Stanza, 1. Tim. 6. 7. and Iob 1. 21. The last Stanza, Reuelation 14. 13. And in the order of Buriall appointed by the Church of England it is appointed to be sung or read, as the Minister pleaseth: That therefore it may be the more conveniently used either way, according to the Churches appointment, it is here turned into Lyric Verse. It was ordayned to comfort the Liuing, by putting them in mind of the Resurrection, and of the happinesse of those, who dye in the faith of Christ Iesus.*

## SONG. XL.

*Sing this as the ninth Song.*

I <sup>1</sup> AM the Life (the LORD thus faith)  
 The *Resurrection* is through me;  
 And whosoe're in me hath Faith,  
 Shall liue, yet though now dead he be:  
 And he for euer shall not die,  
 That liuing doth on me relye.

2 That

2

That my *Redeemer* liues I weene,  
 And that at last I rais'd shall be  
 From Earth, and, couer'd with my skinne  
 In this my *Flesh*, my *GOD* shall see.  
 Yea, with these *Eies*, and these alone,  
 Eu'n I my *GOD* shall looke vpon.

3

Into the World we naked come,  
 And naked backe againe we goe :  
 The *LORD* our wealth receiue we from,  
 And he doth take it from vs too :  
 The *LORD* both wils and workes the fame ;  
 And blessed therefore be his *Name*.

4

From Heau'n there came a voyce to me,  
 And this it wil'd me to record ;  
 The *Dead* from henceforth blessed be,  
 The *Dead* that dieth in the *LORD* :  
 The *Spirit* thus doth likewise say ;  
 For, from their *Workes* at rest are they.

---

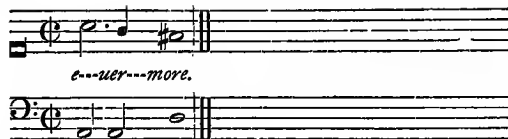
The Song of the three Children.

*This Song hath bene anciently vsed in the Liturgie of the Church, as profitable to the stirring up of deuotions; and for the praise of God. For, it earnestly calleth vpon all Creatures, to set forth the glorie of their Creator, euen Angels, Spirits, and reasonable Creatures, with those also that are vnreasonable and vn sensible. And this speaking to things without Life, is not to intimate that they are capable of such like exhortations; but rather, that vpon consideration of the obedience which Beasts, and insensible Creatures continue towards God, according to the Law imposed at their Creation; men might be prouoked to remember the honour and praise, which they ought to ascribe vnto their Almighty Creatour, as well as all his other Creatures.*

SONG.

## SONG. XLI.

O H all you *Creatures* of the LORD, You *Angels*  
 of the GOD most high; You *Heav'ens* with what you  
 doe afford; And *Waters* all about the skie:  
*Blesse ye the Lord, him praise, adore, And magnifie him*  
*evermore.*



Of *God* you euerlasting *Powres*,  
*Sunne*, *Moone*, and *Starres*, fo bright that shew ;  
 You foaking *Deawes*, you dropping *Showres* ;  
 And all you *Winds* of *God* that blow :  
*Blesse ye the LORD, him praise, adore,*  
*And magnifie him euermore.*

3  
 Thou *Fire*, and what doth heat containe ;  
 Cold *Winter*, and thou *Summer* faire ;  
 You bluftring *Stormes* of *Haile* and *Raine* ;  
 And thou the Frost-congealing *Ayre* :  
*Blesse yee the LORD, him praise, adore,*  
*And magnifie him euermore.*

4  
 Oh praise him both you *Ice* and *Snow* ;  
 You *Nights* and *Daies*, doe you the fame,  
 With what or *Darke* or *Light* doth showe ;  
 You *Clouds* and eu'ry shining *Flame* :  
*Blesse yee the LORD, him praise, adore,*  
*And magnifie him euermore.*

5  
 Thou *Earth*, you *Mountains*, and you *Hils*,  
 And whatfoeuer thereon growes ;  
 You *Fountains*, *Riuers*, *Springs*, and *Rils* ;

You

Song 41.

121

You *Seas*, and all that *ebbes*, or *flowes* :  
*Blesse yee the LORD, him praise, adore,*  
*And magnifie him euermore.*

6

You *Whales*, and all the *Water* yeelds ;  
 You of the *Feather'd airy breed* ;  
 You *Beasts* and *Cattle* of the *Fields* ;  
 And you that are of *Humane seed* :  
*Blesse yee the LORD, him praise, adore,*  
*And magnifie him euermore.*

7

Let *Israel* the *LORD* confesse ;  
 So let his *Priests*, that in him trust ;  
 Him let his *Servants* also blesse ;  
 Yee, *Soules* and *Spirits* of the *Iust* :  
*Blesse yee the LORD, him praise, adore,*  
*and magnifie him euermore.*

8

You blessed *Saints*, his praises tell ;  
 And you that are of *humble heart*,  
 With *Ananias*, *Misael* ;  
 And *Azarias* (bearing part)  
*Blesse yee the LORD, him praise, adore,*  
*And magnifie him euermore.*

---

The Song of S. *Ambrose*, or *Te Deum*.

*This Song, commonly called Te Deum, or the Song of S. Ambrose, was repeated at the baptizing of S. Augustine: And (as it is recorded) was composed at that very time by those two Reuerend Fathers, answering one another, as it were by immediate inspiration. It is one of the most auncient Hymnes of the Christian Church, excellently praising and confessing the blessed*

*sed Trinitie : and therefore is daily and worthily made use of in our Liturgie, and reckoned among the sacred Hymnes.*

## SONG XLII.

*Sing this as the 44. Song.*

1

WE praise Thee GOD, we knowledge thee,  
 To be the LORD, for euermore :  
 And the eternall *Father* we,  
 Throughout the earth, doe thee adore :  
 All *Angells*, with all powers within  
 The compasse of the Heauens high ;  
 Both *Cherubin*, and *Seraphin*,  
 To Thee perpetually doe cry.

2

Oh holy, holy, holy-one ;  
 Thou LORD, and GOD of *Sabboth* art ;  
 Whose praise, and Maiestie alone  
 Fills Heau'n, and Earth in euery part :  
 The glorious Troupe *Apostolike* ;  
 The *Prophets* worthy Companie ;  
 The *Martyrs* Armie royall eke  
 Are those, whom thou art praised by.

3

Thou through the holy *Church* art knowne,  
 The *Father* of unbounded powre :  
 Thy worthy, true, and onely *Sonne* :  
 The *Holy-Ghost* the Comfortour :  
 Of Glory thou, oh *Christ*, art King ;  
 The *Father's* Sonne, for euermore ;  
 Who men from endlesse death to bring,  
 The *Virgins* wombe didst not abhorre.

4 When

4

When Conquerour of Death thou wert,  
 Heau'n to the Faithfull openedst thou ;  
 And in the *Fathers* glorie art  
 At Gods right-hand enthroned now.  
 Whence wee beleeeue, that thou shalt come ;  
 To iudge vs in the day of wrath.  
 Oh, therefore helpe thy Seruants, whom  
 Thy precious blood Redeemed hath.

5

Them with those *Saints* doe Thou record,  
 That gaine eternall glory may.  
 Thine *Heritage*, and *People* LORD,  
 Saue, blesse, guide, and aduance for aye :  
 By vs thou daily prais'd hast beene ;  
 And wee will praise Thee without end.  
 Oh, keepe vs, LORD, this day from sinne ;  
 And let thy Mercie vs defend.

6

Thy mercie, LORD, let vs receiue,  
 As we our trust repose in thee :  
 Oh LORD, in thee I trusted haue ;  
 Confounded neuer let me be.

---

*Athanasius Creed, or Quicunque vult.*

*This Creed was composed by Athanasius (after the wicked heresie of Arius had spread it selfe through the world) that so the faith of the Catholike Church, concerning the Myserie of the blessed Trinitie, might be the better understood, and professed, to the overthrow and preuenting of Arianisme, or the like heresies. And to the same purpose it is appointed to be said or sung vpon certaine dayes of the yeere in the Church of England.*

SONG

## SONG XLIII.

*Sing this as the third Song.*

THose that will saued be, must hold,  
 The true Catholike Faith,  
 And keepe it wholly, if they would  
 Escape eternall death.  
 Which Faith a *Trinitie* adores  
 In *One*; and *One* in *Three*:  
 So, as the *Substance* being one,  
 Distinct the *Persons* be.

2

One *Person* of the *Father* is,  
 Another of the *Sonne*;  
 Another of the *Holy Ghost*,  
 And yet their *Godhead* one:  
 Alike in *glorie*; and in their  
*Eternitie* as much:  
 For, as the *Father*, both the *Sonne*,  
 And *Holy-Ghost* is such.

3

The *Father* *vncreate*, and so  
 The *Sonne*, and *Spirit* be:  
 The *Father* he is *Infinite*;  
 The other *two* as *He*.  
 The *Father* an *Eternall* is,  
*Eternall* is the *Sonne*:  
 So is the *Holy Ghost*; yet, these  
*Eternally* but *One*.

4

Nor say we there are *Infinities*,

Or



Or *vncreated* Three,  
 For, there can but one *Infinite*,  
 Or *vncreated* be.  
 So *Father, Sonne, and Holy Ghost*;  
 All three *Almighties* are ;  
 And yet, not three *Almighties* tho,  
 But onely One is there.

5  
 The *Father* likewise GOD and LORD :  
 And GOD and LORD the *Sonne* ;  
 And GOD and LORD the *Holy Ghost*,  
 Yet GOD and LORD but One.  
 For, though each *Person* by himfelfe,  
 We GOD and LORD confesse :  
 Yet *Christian Faith* forbids that we  
 Three GODS or LORDS professe.

6  
 The *Father* nor *begot*, nor made ;  
*Begot* (not made) the *Sonne* ;  
*Made*, nor *begot* the *Holy Ghost*,  
 But a *Proceeding-One*.  
 One *Father*, not three *Fathers* then :  
 One only *Sonne*, not three ;  
 One *Holy Ghost* we doe confesse,  
 And that no moe they be.

7  
 And lesse, or greater then the rest,  
 This *Trinitie* hath none ;  
 But they both *Coeternall* be,  
 And *equall* eu'ry one.  
 He therefore that will faued be,  
 (As we haue said before)

I

Muft

Must *One* in *Three*, and *Three* in *One*,  
 Beleeue, and still adore.

8

That *Iesus Christ* incarnate was  
 He must beleeue with this ;  
 And how that both the *Sonne* of GOD,  
 And GOD and *Man* he is.  
 GOD, of his *Fathers* substance pure ;  
 Begot ere *Time* was made ;  
*Man*, of his *Mothers* substance borne,  
 When *Time* his fulnesse had.

9

Both perfect GOD, and perfect *Man*,  
 In *Soule*, and *Flesh*, as we :  
 The *Fathers* equall, being *God* :  
 As *Man*, beneath is He.  
 Though *God* and *Man* ; yet but one *Christ* :  
 And to dispose it so,  
 The *Godhead* was not turn'd to flesh,  
 But *Manhood* tooke thereto.

10

The *Substance* vnconfus'd ; He one  
 In *Person* doth subsist :  
 As *Soule* and *Body* make one *Man* ;  
 So *God* and *Man* is *Christ* :  
 Who suffred, and went downe to *Hell*,  
 That we might saued be ;  
 The third day he arose againe,  
 And *Heau'n* ascended he.

11

At *God* the *Fathers* right-hand, there  
 He sits, and at the *Doom*e,

He

## Song 44.

127

He to adiudge both quicke and dead,  
 From thence againe shall come.  
 Then all men with their Fleſh ſhall riſe,  
 And he account require.  
 Well doers into Bliffe ſhall goe,  
 The Bad to endleſſe Fire.

*Veni Creator.*

*This is a verie ancient Hymne compoſed in Latine Rime, and commonly called Veni Creator; becauſe thoſe are the firſt words of it. By the Canons of our Church it is commanded to be ſaid or ſung at the Conſecration of Biſhops, and at the Ordination of Miniſters, &c. It is therefore here tranſlated ſyllable for ſyllable, and in the ſame kind of meaſure which it hath in the Latine.*

## SONG. XLIIII.

Ome Holy Ghoſt, the Maker, come; Take in  
 the Soules of thine thy place: Thou whom our  
 I 2 Hearts

Hearts had being from, Oh, fill them with thy  
 heavenly grace. Thou art that Comfort from above,  
 The highest doth by gift impart; Thou spring  
 of *Life*, a fire of *Love*, And the anointing *Spirit* art :

2 Thou

2

Thou in thy *Gifts* art manifold,  
*GODS right-hand Finger* thou art, LORD ·  
 The *Fathers promise* made of old ;  
 Our tongues enriching in the *Word*.  
 Oh ! giue our blinded Sences *Light* ;  
 Shed *Love* into ech heart of our,  
 And grant the Bodies feeble plight,  
 May be enabled by thy powre.

3

Farre from vs driue away the *Foe*,  
 And let a speedy *Peace* ensue.  
 Our *Leader* also be, that fo  
 We eu'ry danger may efchew.  
 Let vs be taught the blessed *Creede*  
 Of *Father*, and of *Sonne*, by *Thee* :  
 And how from *Both* thou dost proceede,  
 That our *Beleeve* it still may be.

*To Thee, the Father, and the Sonne ;*  
*(Whom past and present times adore)*  
*The One in Three, and Three in One,*  
*All glorie be for euermore.*

---

Here ends the first Part of the *Hymnes*  
 and *Songs* of the *Church*.



THE SECOND PART  
OF THE *HYMNES*  
and SONGS of the  
CHVRCH.

*The Preface.*

**E** *Very thing hath his Season*, saith the *Preacher*, *Eccles.* 3. And *S. Paul* aduileth, that all things should be done *Honestly*, in *Order*, and to *Edification*, *1. Cor.* 14. Which Counsell the *Church* religiously heeding (and how by obseruation of *Times*, and other circumstances, the memories and capacities of weak people were the better assisted;) It was provided, that there should be Annual *Commemorations* of the principall *Mysterie*s of our Redemption: and certaine particular daies were dedicated to that purpose; as nigh as might be ghesed (for the most part) vpon those very seasons of the yeare, in which the feuerall *Mysterie*s were accomplished. And, indeede, this is not that Heathenish or Idolatrous heering of *Times*, reprehended in *Isaiah* 47. Nor such a Iewish or superstitious obseruation of *Dayes*, and *Months*, and *Times*, and *Years*, as is reprooued by *S. Paul*, *Gal.* 4. Nor a tolleration for idleneesse, contrarie to the fourth Commandement: But a Christian and warrantable obseruation, profitably ordained, that things might bee done in order; that the vnderstanding might be the better edified: that the memorie might be the oftner refreshed; and that the deuotion might be the more stirred vp.

It is true, *That we ought to watch every houre*: But if the *Church* had not by her authoritie appointed set daies and boures to keepe vs awake in, some of vs, would hardly watch one houre. And therefore those, who haue zeale according to knowledge, doe not onely religiously obserue the *Churches* appointed *Times*; but doe by her example voluntarily also appoint vnto themselves certaine daies, and houres of the day for Christian exercises

exercises. Neither can any man suppose this commendable obseruation of *Fasts* (neither burthenfome by multitude, nor superstitious by institution) to be an abridgement of Christian libertie, who, as he ought to doe, beleue, that the *Service of God is perfect freedom*. Wee perswade not, that one day is more holy then another in his owne nature: but admonish that those be reuerently and Christianly obserued, which are vpon so good ground, and with prudent moderation dedicated to the worship of God. For, it cannot be denied that euen those who are but coldly affected to the *Churches* ordinances in this kinde, doe neuerthelesse often apprehend the *Mystery of Christs Natiuitie* and *Passion*, vpon the daies of commemorating them, much more feelingly then at other times; and that they forget also some other *Mysteries* altogether, vntill they are remembered of them by the distinction, and obseruation of times vsed in the *Church*.

Those things considered; and because there be many, who through ignorance rather then obstinacie, haue neglected the *Churches* ordinance in this point, here are added (to those Songs of the *Church*, which were either taken out of the *Canonicall Scripture*, or anciently in vse) certaine other spirituall *Songs* and *Hymns*, appropriated to those Daies and Occasions which are most obseruable throughout the yeare. And before each seuerall *Hymne*, is prefixed a brief Preface also to declare their vse, and the purpose of each *Commemoration*. That such, who haue heretofore through ignorance contemned the *Churches* discipline therein, might behaue themselves more reuerently hereafter, and learne not to speake euill of those things they vnderstand not.

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Aduent Sunday.

**T**He Aduent is that for Christmas, which Iohn Baptist was to Christ (euen a Fore-runner for Preparation And it is called the Aduent (which signifieth Comming) because the Church did usually from that time vntill the Natiuitie commemorate the seuerall commings of Christ, and instruct the people concerning them. Which Commings are these, and the like: His Conception by which he came into the Virgins wombe: His Natiuitie, by which he came (as it were) further into the world: His comming to Preach in his owne Person: His comming by his Ministers: His comming to Ierusalem: The comming of the Holy-Ghost: His Spirituall comming which he vouchsafeth into the heart of euerie Regenerate Christian: And finally, that last Comming of his, which shall be vnto Iudgement, &c. All which Commings

mings are comprehended in these three ; his *Comming* to men, into men, and  
againſt men : to men, by his Incarnation : into men, by Grace ; againſt men,  
to Iudgement.

## SONG XLV.

*Sing this as the ninth Song.*

1

WHen *Ieſus Chriſt* incarnate was,  
To be our *Brother* then came He :  
When into vs he comes by grace,  
Then his beloued *Spouſe* are wee :  
When he from Heau'n deſcends agen,  
To be our *Iudge* returns he then.

2

And then, deſpaire will thoſe confound,  
That his firſt *Commings* nought regard ;  
And thoſe, who till the *Trumpet* ſound,  
Conſume their *Leaſures* vnprepar'd :  
Curſt be thoſe pleaſures, cry they may,  
Which droue the thought of this away.

3

The *Jewes* abieſted yet remaine,  
That his firſt *Aduent* heeded not ;  
And thoſe five *Virgins* knockt in vaine,  
Who to provide them Oyle forgot :  
But ſafe and bleſſed thoſe men are,  
Who for his *Commings* doe prepare.

4

O let vs therefore watch and pray,  
His times of *Viſiting* to know ;  
And liue ſo furniſht, that we may,  
With him vnto his *wedding* goe :

Yea,



Yea, though at midnight he should call,  
Let vs be readie, *Lampes* and all.

5

And so prouide before that *Feast*,  
Which *Christ* his *comming* next doth mind,  
That He to come and be a Guest  
Within our hearts may pleasure find :  
And we bid welcome with good cheare  
That *Comming* which so many feare.

6

*Oh come, LORD Iesu, come away ;*  
(Yea, though the world it should deterre)  
Oh let thy *Kingdome come* we pray,  
Whose comming most too much deferre :  
And grant vs thereof such foresight,  
It come not like a Theefe by night.

### Christmas Day.

**T**His Day is worthily dedicated to be observed in remembrance of the blessed Natuitie of our Redeemer Iesus Christ. At which time it pleased the Almighty Father to send his onely begotten Sonne into the world for our sakes ; And by an vnspokeable union to ioyne in one person God and Man, without confusion of Natures, or possibilitie of separation. To expresse therefore our thankfulness, and the ioy wee ought to haue in this loue of God ; there hath bene anciently, and is yet continued in England (above other Countreies) a neighbourly and plentifull hospitallity, in inuiting and (without inuitation) receiuing vnto our well furnisht Tables our Tenants, Neighbours, Friends, and Strangers, to the honour of our Nation, and encrease of amitie and freehearted kindnesse among vs ; but most of all to the refreshing of the Bowells of the Poore (being the most Christian vse of such Festiualls) Which charitable, and good English custome, hath of late bene seasonably reauanced by his Maiesties gracious care, in commanding our Nobilitie

tie and Gentrie to *repaire* (especially at such times) to their Country Man-  
fions.

## SONG. XLVI.

## I

AS on the night before this happie Morne,  
A blessed *Angell* vnto *Shepheards* told,  
Where (in a stable) he was poorely borne,  
Whom, nor the earth, nor Heau'n of heau'ns can hold :  
Through *Bethlem* rung  
This newes at their returne ;  
Yea, *Angells* fung,  
That *God with vs* was borne :  
And they made mirth becaufe we should not mourne.

## CHORVS.

Their *Angell-Caroll* sing we then,  
To *God on high* all glorie be,  
For *Peace on earth* bestoweth he,  
And sheweth fauour vnto men.

## 2

This fauour *Christ* vouchsafed for our sake,  
To buy vs *Thrones*, he in a *Manger* lay.  
Our *Weakenesse* tooke, that we his *Strength* might take,  
And was *disrob'd*, that he might vs *aray* ;  
Our *flesh* he wore,  
Our *Sinne* to weare away.  
Our *Curse* he bore,  
That we escape it may.  
And *Wept* for vs, that we might *sing* for aye.

CHO.

## Song 47.

135

## CHORVS.

*With Angells therefore sing agen,  
To God on high all glorie be;  
For Peace on Earth bestoweth he;  
And sheweth fauour vnto men.*

## Another for Christmas day.

## SONG. XLVII.

**A** Song of Ioy vnto the Lord we sing, And publiſh  
forth the Fauours he hath ſhowne: We ſing his  
praiſe, from whom all Ioy doth ſpring, And tell  
abroad

abroad the wonders he hath done ; For, such were

neuer since the world begun. *His loue therefore, oh*

*let vs all confesse, And to the Sonnes of men his workes*

*exprefse.*

## 2

As on this *Day*, the *Sonne of God* was borne :  
 The blessed *Word* was then *incarnate* made ;  
 The *Lord*, to be a *Servant* held no scorne ;  
 The *Godhead* was with *humane* nature clad ;  
 And *Flesh*, a Throne about all *Angells* had.

*His Loue therefore, oh let vs all confesse,*  
*And to the Sonnes of men his workes expresse.*

## 3

Our *Sinne* and *Sorrowes* on himselfe he tooke,  
 On vs his *blisse* and *goodnes* to bestow,  
 To visit *Earth*, he *Heauen* a while forooke :  
 And to aduance vs *high*, descended *low* ;  
 But with the sinfull *Angells* dealt not so.

*His Loue therefore, oh let vs all confesse,*  
*And to the Sonnes of men his workes expresse.*

## 4

A *Maid* conceiu'd, whom *Man* had neuer knowne :  
 The *Fleece* was moistned where no raine had bene :  
 A *Virgin* she remains, that had a *Sonne* ;  
 The *Bush* did flame that still remained *greene* ;  
 And this befell when *God with vs* was fene.

*His Loue therefore, oh let vs all confesse,*  
*And to the Sonnes of men his workes expresse.*

## 5

For sinfull man all this to passe was brought,  
 As long before the *Prophets* had forepoken :  
 So, he that first our shame and ruine wrought,  
 Once bruiz'd our *heele*, but now is *head* is broke ;  
 And he hath made vs whole, who gaue that stroke.

*His*

*His Loue therefore, oh let vs all confesse,  
And to the Sonnes of men his workes expresse.*

5

The Lambe hath plaid deuouring *Wolues* among.  
The Morning starre of *Iacob* doth appeare  
From *Iesses* Roote our *Tree of Life* is sprung,  
And all Gods words (in him) fulfilled are.

Yet wee are slacke his praises to declare.

*His Loue therefore, oh let vs all confesse,  
And to the Sonnes of men his workes expresse.*

The Circumcision, or New-yeares Day.

*THE Church solemnizeth this Day, commonly called New-yeares day, in memoriall of our Saviours Circumcision; that remembring how when he was but eight daies old, hee began to smart, and shed his blood for vs, we might praise him for the same; and that with due thankfulness, considering how easie a Sacrament hee hath left vs, (instead of that bloodie one which the Law enioyned) wee might bee prouoked to bring forth the fruite of Regeneration.*

SONG. XLVIII.

*Sing this as the 44. Song.*

I

**T**His Day thy flesh, oh *Christ* did bleed,  
Mark't by the *Circumcision* knife:  
Because the *Law*, for mans misdeed,  
Requir'd that Earnest of thy life.

Those dropes deuin'd that *showre* of blood,  
Which in thine *Agonie* beganne:  
And that great *showre* foreshew'd the *Flood*,  
Which from thy Side the next day ranne.

2 Then

2

Then, through that milder *Sacrament*,  
 Succeeding this ; thy Grace inspire ;  
 Yea, let thy smart make vs repent,  
 And circumcized hearts desire.

For, he that either is *baptis'd*,  
 Or *Circumcis'd* in flesh alone,  
 Is but as an *uncircumcis'd*,  
 Or as an *unbaptized*-one.

3

The yeare anew we now begin,  
 And outward gifts receiu'd haue we ;  
 Renue vs also, *Lord*, within,  
 And make vs *New-yeares-giftes* for thee :

Yea, let vs with the passed *yeare*,  
 Our old affections cast away ;  
 That we *new Creaturees* may appeare,  
 And, to redeeme the Time assay.

*Twelſe day, or the Epiphanie.*

**T**WELFE Day, *otherwise called the Epiphanie, or the day of Manifestation is celebrated by the Church, to the praise of God, and in memoriall of that blessed and admirable discoverie of our Sauours birth, which was vouchsafed unto the Gentiles shortly after it came to passe. For, as the Shepherds of the Iewes were warned thereof, and directed to the place by an Angell from heauen. So the Magie of the Gentiles receiued the same particular notice of it, by a Starre in the East, that both Iewes and Gentiles might bee left inexcusable, if they came not to his Worship. This day is obserued also in commemoration of our Sauours Baptisme, and of his first miracle in Canan, by which he was likewise manifested to bee the Sonne of God.*

SONG.

## SONG XLIX.

*Sing this as the 41 Song.*

I

THat fo thy blessed birth, oh *Christ*,  
 Might through the world be spread about,  
 Thy *Starre* appeared in the *East*,  
 Whereby the *Gentiles* found thee out ;  
 And offering Thee *Mirrhe*, *Incense*, *Gold*,  
 Thy threefold *Office* did vnfold.

2

Sweet *Iesus*, let that *Starre* of thine,  
 Thy Grace, which guides to finde out thee,  
 Within our hearts for euer shine,  
 That thou of vs found out maist bee :  
 And thou shalt be our *King* therefore,  
 Our *Priest* and *Prophet* euermore.

3

*Tears* that from true repentance drop,  
 Instead of *Mirrhe* present will wee :  
 For *Incense*, wee will offer vp  
 Our *Praiers* and *Praises* vnto thee ;  
 And bring for *Gold* each *pious deed*,  
 Which doth from fauing-faith proceed.

4

And as those *Wisemen* neuer went,  
 To visit *Herod* any more :  
 So, finding Thee, we will repent  
 Our courses follow'd heretofore ;  
 And that we homeward may retire,  
 The Way by Thee we will enquire.

The



## The Purification of S. Marie the Virgin.

*According to the time appointed in the Lawe of Moses, the blessed Virgine S. Marie reckoned the daies of Purification, which were to bee obserued, after the birth of a male Childe. And then, as the Law commanded, presented both her Sonne, and her appointed Offring in the Temple. Partly therefore, in commemoration of thai her true obedience to the Law ; and partly to memorize that presentation of our Redeemer (which was performed by his blessed Mother, as her Purification) this Anninerfarie is worthily obserued.*

## SONG. L.

*Sing this as the ninth Song.*

NO doubt but Shee that had the grace,  
Thee, in her wombe, oh *Christ*, to beare,  
And did all woman-kinde furpasse,  
Was hallow'd by thy being there,  
And where the *Fruit* so holy was,  
The birth could no pollution caule.

<sup>2</sup>  
Yet, in obedience to thy *Law*,  
Her *Purifying* rites were done  
That we might learne to stand in awe,  
How from thine ordinance we runne ;  
For, if we difobedient be  
Vnpurified Soules haue we.

<sup>3</sup>  
Oh, keepe vs *Lord*, from thinking vaine,  
What by thy Word thou shalt command :  
Let vs be sparing to complaine,  
On what we doe not vnderstand ;

K

And

And guide thy *Church*, that Shee may still  
Command according to thy will.

4

Vouchsafe, that with one ioynt-content  
Wee may thy praises euer sing :  
Preferue thy *Seamelesse Roabe* vntrent,  
For which, so many, *Lots* doe fling.  
And grant, that being purifi'de  
From Sinne, we may in loue abide.

5

Moreouer, as thy *Mother* went  
(That holy and thrise blessed *Maid*)  
Thee in thy Temple to present,  
With perfect humane flesh arraide :  
So, let vs offer'd vp to Thee,  
Replenisht with thy Spirit be.

6

Yea, let thy *Church*, our *Mother* deare,  
(Within whose wombe new-borne we be)  
Before thee at her time appeare,  
To giue her Children vp to Thee ;  
And take for purified things,  
*Her*, and that *Offring* which she brings.

The first day of *Lent*.

*THE obseruation of Lent is a profitable institution of the Church, not abridging the Christian libertie of meates, but intended for a meanes to helpe to set the spirit at libertie from the flesh. And therefore this Fast consisteth, not altogether in a formall forbearance of this or that food, but in a true mortification of the bodie. For, abstinence from flesh onely (wherein we ought to be obedient also to the higher powers) more lendeth to the encrease of plentie and well ordering things in the Common-wealth, then to a spiritual*

*rituall Discipline. Because, it is apparant wee may pamper our selves, as well with what is permitted, as with what is forbidden. This commendable obseruation (which euery man ought to obserue, so far forth as he shall be able, and his spirituall necessities requires) was appointed; partly to commemorate our Sauours miraculous fasting, whereby hee satisfied for the gluttonie of our first Parents; And (at this season) partly to coole our wanton blood, which at this time of the yeare is aptest to bee inflamed with euill concupiscences: and partly also, to prepare vs the better, both to meditate the passion of our Sauour, which is alwaies commemorated about the end of Lent, and, to fit vs to receiue the blessed Sacrament of his last Supper, to our greater comfort.*

## SONG L I.

*Sing this as the 44. Song.*

I

Thy wondrous *Fasting* to record,  
And our rebellious flesh to tame,  
A *holy Fast* to thee, Oh Lord,  
We haue intended in thy name :  
Oh sanctifie it wee thee pray,  
That wee may thereby honour Thee ;  
And, so dispose vs, that it may  
To our aduantage also be.

2

Let vs not grudgingly abstaine ;  
Nor secretly the Gluttons play ;  
Nor openly, for glorie vaine,  
Thy *Churches* ordinance obey :  
But, let vs fast as thou hast taught,  
Thy rule obseruing in each part,  
With such intentions as we ought,  
And with true singlenesse of heart.

3

So, thou shalt our *Deuotions* bleffe,

K 2

And

And make this holy *Discipline*  
 A meanes that longing to suppress,  
 Which keepe our will so crosse to thine :  
 And though our strictest *Fastings* faile,  
 To purchase (of themselves) thy Grace ;  
 Yet they, to make for our auaille,  
 By thy deferuings shall haue place.

4

True *Fasting* helpfull oft hath bene,  
 The wanton flesh to mortifie ;  
 But, takes not off the guilt of sinne ;  
 Nor, can we merit ought thereby :  
 It is thine *Abstinence*, or none,  
 Which merit fauour for vs must ;  
 For, when our glorioust workes are done ;  
 We perish, if in them we trust.

The Annuntiation of Mary.

*THE Church hath dedicated this Day to memorize the Annuntiation of the blessed Virgin S. Mary, who was about this time of the yeare saluted by the Angell Gabriel : and we ought to sanctifie it with praising God for that unexpressable myserie of our Sauours Conception, which was the happie new the holy Angell brought vnto his Mother. Nothing in the World is more worthy to be spoken of then this fauour ; and yet nothing more unspeakable.*

SONG LII.

*Sing this as the 44. Song.*

O V<sup>r</sup> hearts, oh blessed God encline,  
 Thy true affection to embrace,  
 And that humilitie of thine

Which

Which for our sakes vouchsafed was.

Thy Goodnesse teach vs to put on,  
As with our Nature thou wert clad,  
And so to minde what thou hast done,  
That we may praise Thee, and be glad.

2

For, thou not onely heldst it meet,  
To fend an Angell from aboue,  
An humble Maide on earth to greet,  
And bring the message of thy loue ;

But, laying (as it were) aside  
Those glories none can comprehend,  
(Nor any mortall eies abide)  
Into her Wombe thou didst descend.

3

Bestow thou also thy respect,  
On our despis'd and low degree ;  
And *Lord*, oh doe not vs neglect,  
Though worthy of contempt we be.

But, through thy Messengers prepare,  
And hallow to our hearts, we pray,  
That (thou conceiued being there)  
The Fruites of Faith bring forth we may.

#### Palme Sunday.

*P*alme Sunday is so called, by reason it was upon that day, in which Iesus riding to Ierusalem (according to the Prophets) the people strowed the way for him with their Garments, and the Branches of the Palme-tree. And indeed, it was in a manner the day of Proclaiming him King, as the Friday following was the day of his Coronation. Worthily therefore it is commemorated. And manie excellent Mysteries are thereby brought to remembrance, which but for this Anniiuerfarie, most would forget, and manie perhaps neuer come to know.

K 3

SONG.

## SONG LIII.

*Sing this the third Song.*

1

WHen *Iesus* to *Ierusalem*,  
 (And there to suffer) rode ;  
 The people all the way for him,  
 With *Palme* and Garments strow'd.  
 And though he did full meekly ride,  
 And poorely on an *Ass*,  
*Hosanna to the King*, they cride,  
 As he along did passe.

2

His glorie, and his royall right  
 (Eu'n by a power diuine)  
 As if in worldly poms despight,  
 Through pouerty did shine :  
 And though the greater fort did frowne,  
 He exerciz'd his power,  
 Till he himfelfe did lay it downe,  
 At his appointed houre.

3

Poffefion of his *House* he got ;  
 The Merchants thence expel'd ;  
 And, though the *Priefts* were mad thereat,  
 His Lectures there he held.  
 Oh ! how should any be so dull,  
 To doubt who this might be !  
 When they did things so wonderfull,  
 And workes so mightie see.

4

*Lord*, when to vs thou drawest nigh,  
 Instruct vs Thee to know ;

And

And to receiue Thee ioyfully,  
 How meane fo e're in shew :  
 Yea, though the rich, and Worldly wife,  
 When we thy praises sing,  
 Both Thee and vs, therefore, despise,  
 Be thou approu'd our *King*.

Thursday before Easter.

*AS upon this Day our blessed Sauour, eating the Pascheouer with his Disciples, Instituted the blessed Sacrament of his Last Supper. Afterward hee washed their feet; prayed for them, and all the faithfull generation; instructed them; comforted them; warned them of what should come to passe, both concerning themselves & his own death & Resurrection; promised to send them a Comforter, & expressed many other excellent things for the confirmation of their faith. Then departing to a Garden, he praying, fell into his most bitter Agonie; which hauing overcome, he was that night betrayed and forsaken of all his Disciples. In commemoration of which passages, the Church holds this yearly assembly, that our pious affections towards our Redeemer, may be stirred up to his glory and our comfort.*

SONG. LIV.

*Sing this as the ninth Song.*

<sup>1</sup>  
**A** Holy Sacrament this day,  
 To us thou didst, oh *Lord*, bequeath;  
 That by the same preferre we may  
 A blest Memorall of thy Death:  
 Whereof, oh let vs so partake,  
 We may with Thee one Body make.

<sup>2</sup>  
 Thy *Holy Supper* being done,  
 (The last which thou vouchsafedst here)

K 4

By

By Thee, the feet of eu'ry one  
 Of thy Disciples washed were ;  
 To which humilitie of thine,  
 Our haughtie minds doe thou encline.

3

The rest of that day thou didst vse,  
 To pray, to comfort, and aduise,  
 None might (when thou wert gone) abuse  
 Thy Friends, or make of them a prize ;  
 Yet, when thy pleasure thou hadst faid ;  
 By one of thine thou wert betraide.

4

And lo, that night they all did flie,  
 Who fat so kindly by thy side ;  
 Eu'n he, that for thy loue would die,  
 With Oaths and Curfes thee deni'd :  
 Which to thy Soule more nigh did goe,  
 Then all the wrongs thy Foes could doe.

5

Sweet *Iesus* teach vs to conceiue,  
 How neare vnto thy heart it strooke,  
 When thy *Beloued* Thee did leaue,  
 And thou didst backe vpon him looke ;  
 Wee may hereafter nigh Thee keepe,  
 And for our past denialls weepe.

6

Yea, let each passage of this day,  
 Within our hearts be grauen so,  
 That minde them we for euer may,  
 And still thy promise trust vnto :  
 So our affections shall to thee  
 In life and death vnchanged be.

Friday



*Friday before Easter.*

**T**HIS Day we commemorate the insufferable Passion of Iesus Christ, our blessed Redeemer; who was at this season of the yeare despihtfully crucified by Pilate, and the Iewes. Every day we ought seriously to thinke upon it by our selves: But this day wee ought to meete about it in the publicke Assemblies, that we might prouoke each other to compunction of heart, to renew the memorie of it; and to moue those that haue not yet taken notice therof, to come along with us to heare the story of his vnmatchlesse sorrow, who for the love of vs tooke vpon himselfe those punishments which our wickednesse deserved.

## SONG. LV.

*Sing this as the 24 Song.*

**Y**OV that like heedlesse *Strangers* passe along,  
 As if nought here concerned you to day:  
 Draw nigh and heare the saddest Passion Song,  
 That euer you did meet with in your way:  
 So sad a *Storie* ne're was told before,  
 Nor shall there be the like for euermore.

2

The greatest *King* that euer wore a Crowne,  
 More then the basest *Vassall* was abus'd;  
 The truest *Louer* that was euer knowne,  
 By them he lon'd was most vnkindly vs'd:  
 And he that liu'd from all transgressions cleare,  
 Was plagu'd for all the finnes that euer were.

3

Eu'n they, in pittie of whose fall he wept,  
 Wrought for his ruine, whilst he fought their good;  
 And watched for him when they should haue slept,

That

That they might quench their malice in his blood :  
 Yet (when their bonds frō him he could haue thrown)  
 To saue their liues, he daign'd to lose his owne.

4

Those, in whose hearts compasion should haue beene,  
 Infulted o're his poore afflicted foule ;  
 And those that nothing ill in him had seene,  
 (as guiltie) him accus'd of treason foule :  
 Nay, him (that neuer had one idle thought)  
 They, for blaspheming, vnto Iudgment brought.

5

Where some to aske him vaine demands begin,  
 And some to make a sport with him deuise :  
 Some, at his answers and behauiour grinne ;  
 And some doe spit their filth into his eies :  
 Some giue him blows, some mocke, and some reuile :  
 And he (*Good heart*) fits quiet all the while.

6

Oh, that where such a throng of men should be,  
 No heart was found so gentle to relent !  
 And that so good and meeke a *Lambe* as he,  
 Should be so vs'd, and yet no teare be spent !  
 Sure, when once malice fills the heart of man,  
 Nor stone nor Steele can be so hardned than.

7

For, after this, his cloaths from him they stript ;  
 And then, as if some *Slawe* this *Lord* had beene,  
 With cruell Rods and Scourges him they whipt,  
 Till wounds were ouer all his body seene :  
 In purple clad, and crowned too with thorne  
 They set him forth, and honoured him in scorne.

And

Song 55.

151

8

And when they saw him in so sad a plight,  
As might haue made a flintie heart to bleed,  
They not a whit recanted at the sight ;  
But in their hellish fury did proceed :

*Away with him, away with him, they said,  
And Crucifie him, Crucifie him, cride.*

9

A *Crosse* of Wood that huge and heauy was,  
Vpon his bloodie shoulders next they lay ;  
Which onward to his *Execution place*,  
He carri'd, till he fainted in the way :  
And when he thither weake and tyred came,  
To giue him rest, they nail'd him to the same.

10

Oh ! could we but the thousandth part relate,  
Of those Afflictions which they made him beare,  
Our hearts with passion would dissolue thereat,  
And we should sit and weepe for euer heare ;  
Nor should we glad againe hereafter be,  
But that we hope in glory him to see.

11

For, while vpon the *Crosse* he pained hung,  
And was with soule-tormentings also griu'd ;  
(Farre more then can be told by any tongue,  
Or, in the hearts of mortalls be conceiu'd)  
Those, for whose sake he vnderwent such paine,  
Reioyc't thereat, and held him in disdaine.

12

One offer'd to him Vinegar and Gall ;  
A second did his Pious Workes deride ;  
To dicing for his Roabs did others fall ;

And

And many mock't him when to God he cride :  
 Yet he, as they his paine still more procur'd,  
 Still lou'd, and for their good the more endur'd.

13

But though his matchlesse *Loue* immortall were,  
 It was a mortall Body he had on,  
 That could no more then mortall Bodies beare ;  
 Their malice therefore did preuaile thereon :  
 And loe, their vtmost furie hauing tri'de ;  
 This *Lambe of God* gaue vp the Ghost and di'de.

14

Whose Death, though cruell unrelenting Man,  
 Could view, without bewailing or affright ;  
 The *Sunne* grew darke, the *Earth* to quake began ;  
 The *Temple Vaile* did rend asunder quite :  
 Yea, hardest *Rocks* therewith in pieces brake ;  
 And *Graues* did open, and the *Dead* awake.

15

Oh therefore, let vs all that present be,  
 This *Innocent*, with moued foules embrace :  
 For, this was our *Redeemer*, this was hee,  
 Who thus for our vnkindnesse vsed was ;  
 Eu'n *Hee*, the curld *Iewes* and *Pilate* slew,  
 Is He alone of whom all this is true.

16

Our finnes of *Spight*, were part of those that day,  
 Whose cruell *Whips* and *Thornes* did make him smart ;  
 Our *Lusts* were those that tir'd him in the *Way* ;  
 Our want of *Loue* was that which pierc't his *Heart* :  
 And still when we forget, or sleight his paine,  
 We crucifie and torture him againe.

Easter

## Eafter Day.

*This Day is solemnizd in memoriall of our Sauours blessed Resurrection from the dead. Vpon which (as the Members with their Head) the Church began her ioyfull triumph over Sinne, Death, and the Diuell: And hath therefore appointed, that to record this Myfterie, and to stir vp thankfull reioytings in our hearts, there should be an annuall Commemoration thereof: And that we might in charitable Feasts and Christian glee, expresse the ioy of our hearts, to the Glorie of God, to the Comfort of our Brethren, to the encrease of Charitie one towards another, and to the confirmation of a true ioy in our selues.*

## SONG. LVI.

*Sing this as the 44. Song.*

<sup>1</sup>  
**T***His is the Day the LORD hath made,*  
*And therein ioyfull we will be;*  
 For, from the blacke infernall shade,  
 In triumph backe return'd is *He*:  
 The snares of *Satan*, and of *Death*,  
 He hath victoriously vndone,  
 And fast in Chaines he bound them hath,  
 His *Triumph* to attend vpon.

<sup>2</sup>  
 The *Graue*, which all men did detest,  
 And held a Dungeon full of feare,  
 Is now become a *Bed* of rest,  
 And no such terrours finde we there.  
 For, *Iesus Christ* hath tooke away  
 The horror of that loathed *Pit*;  
 Eu'n euer since that glorious Day,  
 In which himselfe came out of it.

His

3

His *Mockings*, and his bitter *Smarts*,  
 He to our praise and ease doth turne,  
 And all things to our ioy conuerts,  
 Which he with heauie heart hath borne :  
 His *broken Flesh* is now our Food ;  
 His *Blood* he shed, is euer since (good  
 That *Drinke*, which doth our Soules most  
 And that which shall our foulneffe clenfe.

4

Those *Wounds* so deepe, and torn so wide,  
 As in a *Rocke*, our shelters are ;  
 That, which they pierced through his side  
 Is made a *Doue hole* for his *Deare* ;  
 Yea, now we know, as was foretold,  
*His Flesh did no corruption see* ;  
 And that *Hell* wanted strength to hold  
 So strong, and one so blest as He.

5

Oh, let vs praise his *Name* therefore,  
 (Who thus the vpper hand hath wonne)  
 For, we had else, for euermore  
 Beene lost, and vtterly vndone :  
 Whereas this Fauour doth allow,  
 That we with boldnesse thus may sing ;  
*Oh Hell, where is thy conquest now ?*  
*And thou (oh Death) where is thy sting ?*

---

Ascension Day.

*A*fter Iesus Christ was risen from the dead, and had many times shewed  
 himselfe vnto his Disciples, he was lifted from among them, and they  
beheld

*beheld him ascending vp into Heauen, till a Cloud tooke him out of their sight: In memorie of which Ascension, and to praise God for so exalting the humane Nature to his owne glorie, and our aduantage, the Church worthily celebrated this Day, and hath commended the obseruation thereof to her Children.*

## SONG LVII.

*Sing this as the third Song.*

TO GOD, with heart and cheerefull voice,  
 A *Triumph-Song* we sing;  
 And with true thankfull hearts reioyce,  
 In our *Almightie King*;  
 Yea, to his Glory we record,  
 (Who were but dust and clay)  
 What honour he did vs afford,  
 On his *Ascending Day*.

2

The *Humane Nature*, which of late,  
 Beneath the *Angells* was;  
 Now raised from that meaner state,  
 Aboue them hath a place:  
 And at *Mans* feet all Creatures bow,  
 Which through the whole world be;  
 For, at *GODS right-hand* throned now,  
 In Glory sitteth *He*.

3

Our LORD, and *Brother*, who hath on  
 Such Flesh, as this we weare,  
 Before vs vnto heauen is gone,  
 To get vs places there;  
*Captiuitie* was *Captiu'd* then,  
 And he doth from aboue

Send

Send ghostly presents downe to men,  
For tokens of his *Loue*.

4

Each *Dore* and Euerlasting *Gate*,  
To him hath lifted beene ;  
And in a glorious wise thereat,  
Our *King* is entred in ;  
Whom if to follow we regard,  
VVith ease we safely may ;  
For, he hath all the meanes prepar'd,  
And made an open way.

5

Then follow, follow on apace,  
And let vs not forgoe  
Our *Captaine*, till we win the place,  
That he hath scal'd vnto :  
And for his Honour, let our voice  
A shout so heartie make,  
The *Heau'ns* may at our mirth reioyce,  
And *Earth* and *Hell* may shake.

---

Pentecost, or Whitfunday.

*A*fter our Sauour was ascended, the fiftieth day of his Resurrection, and  
inſt at the Iewes Feaſt of Pentecoſt, the Holy Ghoſt (our promiſed  
Comforter) was ſent downe vpon the Diſciples aſſembled in Ieruſalem, ap-  
pearing in a viſible forme, and miraculoſly filling them with all manner of  
ſpirituall gifts, and knowledge, tending to the diuine worke they had in hand:  
Whereby, they being formerly weake, and ſimple men, were immediately en-  
abled to reſiſt all the powers of the kingdome of Darkneſſe, and to lay thoſe  
ſtrong foundations, vpon which the Church now ſtandeth, both to the glory  
of GOD, and our ſafety. In remembrance therefore of that great miracu-  
lous myſterie this Day is ſolemnized.

SONG.



## SONG. LVIII.

*Sing this as the third Song.*

EXceeding faithfull in thy VVord,  
 And iust in all thy waies,  
 VVe doe acknowledge thee, oh L O R D,  
 And therefore giue thee praise :  
 For, as thy promise thou didst passe,  
 (before thou went'st away)  
 Sent downe thy *Holy-Spirit* was,  
 At his appointed day.

<sup>2</sup>  
 VVhile thy *Disciples* in thy Name,  
 Together did retire,  
 The *Holy-Ghost* vpon them came,  
 In *Clouen Tongues* of Fire,  
 That in their calling they might be  
 Confirmed from *aboue*,  
 As thou wert when he came on thee,  
 Descending like a *Doue*.

<sup>3</sup>  
 Whereby those men that simple were,  
 And fearefull till that howre,  
 Had knowledge at an instant there,  
 And boldnesse arm'd with powre ;  
 Receiuing gifts so manifold,  
 That (since the world begun)  
 A wonder feldome hath beene told,  
 that could exceed this one.

<sup>4</sup>  
 Now also, blessed *Spirit*, come ;  
 Vnto our Soules appeare :

L

And

And of thy Graces shewre thou some  
 On this *Assembly* here :  
 To vs thy *Doue-like* meekenesse lend,  
 That humble we may be,  
 And on thy filuer wings ascend,  
 Our Sauour *Christ* to see.

5  
 Oh, let thy *Clouen-tongues*, wee pray,  
 So rest on vs agen,  
 That both thy truth confesse we may,  
 And teach it other men.  
 Moreouer, let thy heauenly *Fire*  
 (Enflamed from aboue)  
 Burne vp in vs each vaine desire,  
 And warme our hearts with loue.

6  
 Vouchsafe thou likewise to bestow  
 On vs thy sacred *Peace*,  
 We stronger may in vnion grow,  
 And in debates decreafe ;  
 Which *peace*, though many yet contemne,  
 Reformed let them be,  
 That we may (*Lord*) haue part in them,  
 And they haue part in thee.

Trinity Sunday.

*A*fter Arrius and other Hereticks had broched their damnable Fancies,  
 whereby the Faith of many concerning the Myserie of the blessed Tri-  
 nitie was shaken, diuers good men laboured in the rooting out of those pesti-  
 lent Opinions: And it was agreed vpon by the Church, that some particu-  
 lar Sunday in the yeere should be dedicated to the memorie of the holy Tri-  
 nitie,

nitie, and called Trinitie Sunday, that the name might give the people occasion to enquire after the Myſterie. And moreover (that the Paſtor of each ſeuerrall congregation might be yearly remembred to treat thereof as neceſſitie required) certaine portions of the Holy Scripture proper to that end were appointed to be read publikely that Day. In ſome Countreyes they obſerved this Inſtitution on the Sunday next before the Aduent; and in other places the Sunday following Whitſunday, as in the Church of England.

## SONG. LIX.

*Sing this as the ninth Song.*

THoſe, oh, thrife holy *Three in one*,  
Who ſeeke thy Nature to explaine,  
By rules to humane Reaſon knowne,  
Shall find their Labour all in vaine;  
And in a Shell they may intend,  
The Sea as well to comprehend.

2

What therefore no man can conceiue,  
Let vs not curious he to know;  
But, when thou bid'ſt vs to beleeeue,  
Let vs obey, let *Reaſon* goe:  
*Faith's* objects true and ſurer be,  
Then thoſe that *Reaſons* eyes doe ſee.

3

Yet, as by looking on the *Sunne*,  
(Though to his ſubſtance we are blinde)  
And by the courſe we ſee him runne,  
Some *Notions* we of him may finde:  
So, what thy *Brightneſſe* doth conceale,  
Thy *Word*, and *Workes* in part reueale.

4

Moſt glorious *Eſſence*, we confeſſe

L 2

In

In Thee (whom by our faith we view)  
 Three *Persons*, neither moe nor lesse,  
 Whose workings them distinctly shew :  
 And fure we are, those *Persons Three*  
 Make but one GOD, and thou art Hee.

5  
 The *Sunne* a *Motion* hath we know,  
 Which *Motion* doth beget vs Light ;  
 The *Heat* proceedeth from thole *two*,  
 And each doth proper acts delight :  
 The *Motion* drawes out Time a Line,  
 The *Heat* doth warme, the *Light* doth shine.

6  
 Yet, though this *Motion*, *Light*, & *Heate*,  
 Distinctly by themselves we take ;  
 Each in the other hath his feat,  
 And but one *Sunne* we see they make :  
 For, whatfoe're the *One* will doe,  
 He workes it with the other *two*.

7  
 So, in the *God-head* there is knit  
 A wondrous threefold *True-love-knot*,  
 And perfect *Vnion* fastens it,  
 Though flesh and blood perceiue it not ;  
 And what each *Person* doth alone,  
 By all the *Trinitie* is done.

8  
 Their *Worke* they ioyntly doe pursue,  
 Though they their *Offices* dinide ;  
 And each one by himselfe hath due  
 His proper *Attributes* befide :

But

But one in *Substance* they are still  
In *Vertue* one, and one in *Will*.

9  
*Eternall* all the *Persons* bee,  
And yet *Eternall* ther's but *One* ;  
So likewise *Infinite* all three,  
Yet *Infinite* but *One* alone :  
And neither *Person* aught doth misse,  
That of the Godheads *effence* is.

10  
In *Vnitie* and *Trinitie*,  
Thus, oh *Creator*, we adore  
Thy euer-praised *Deity*,  
And thee confesse for euermore,  
One *Father*, one begotten *Sonne*,  
One *Holy-Ghost*, in *Godhead* one.

## Sunday in generall.

Sunday is our *Naturall Appellation*, the Sabbath the *Hebrew* Tearme,  
And the Lords-day the *Christian Name*, whereby we entitle Gods Seauenth-day ; And (if wilfull affectation be avoided) either Name is allowable. It is a portion of Time sanctified by God, immediately upon the Worlds creation, and by the *Diuine Law* dedicated to be perpetually obserued to the honour of our Creatour : And though some thing accidentally pertinent to the obseruation thereof, hath bin changed; yet, that which is essentiall therunto is for euer immutable. Our Sauour hath by his Resurrection hallowed for vs that which we now obserue in steed of the Iewish Saboth ; which being the day whercupon he rested in the Graue, the obseruation thereof, and of all other Iewish Ceremonies was buried with him : because they were to continue but till the accomplishment of those things whereof they were Types. This is that day wherein our Redeemer began (as it were) his Eternall rest, after he had finished the worke of our Reparation, and conquered Death, the last that was to be destroyed. This Day we ought therefore to sanctifie according

*to Gods first Institution: not Iewishly, that is, by a strift or meere outward abstaining from the seruile workes of the body onely, according to the Letter; but Christianly; to wit, in Spirit and Truth, both inwardly and outwardly, so recreating our bodies and Soules, that we may with a sanctified pleasure (and as much as may be without wearinesse) spend that Day to the Glorie of God, according to his Command and his Churches direction; euen to the use of bodily labours and exercises, whensoever (without respect to sensuall or covetous ends) a rectified Conscience shall perswade vs, that the Honour of God, the Charitie we owe our Neighbours, or an unfeigned necessitie requires them to be done.*

## SONG. LX.

*Sing this as the 44 Song.*

SIXE daies, oh LORD, the world to make,  
And fet all Creatures in aray,  
Was all the leasure thou would'st take,  
And then did'st rest the Seuenth day:  
That day thou therefore hallowed hast,  
And rightly by a Law Diuine;  
(Which till the end of time shall last)  
The seauenth part of time is thine.

2

Then, teach vs willingly to giue  
The tribute of our daies to Thee;  
By whom we now both moue, and liue,  
And haue attain'd to what we be.

For, of that Rest, which by thy word  
Thou hast beene pleased to enioyne.  
The profit all is ours, oh LORD,  
And but the praise alone is thine.

3

Oh, therefore let vs not consent,  
To rob thee of thy *Saboth day*;

Nor

Nor rest with carnall *Rest* content,  
 But sanctifie it all wee may ;  
 Yea, grant that wee from finfull strife,  
 And all those Workes thou do'st detest,  
 May keepe a *Saboth* all our life,  
 And enter thy *Eternall rest*.

## S. Andrewes Day.

*The holy Church celebrateth this Day to glorifie God for that fauour which he vouchsafed vnto her by the Calling and Ministerie of blessed Andrew his Apostle, and that by the remembrance of his readinesse to follow and preach Christ, both the honourable and Christian Memoriall due to an Apostle, might be preserved, and we stirred vp also to the imitation of his forwardnesse, in our seuerall Callings aduancing Gods Honour and Gospell: In which generall fence euerie the meaneſt Christian, hath a kind of Apostleship, to build vp not only in himſelfe, but in others alſo the Temple of the Liuing God, and to encrease and eſtabliſh the Kingdome of Chriſt.*

## SONG. LXI.

*Sing this as the 44 Song.*

A S blessed *Andrew* on a day,  
 By fishing did his liuing earne,  
*Christ* came, and called him away,  
 That he to fish for men might learne ;  
 And no delay thereat he made,  
 Nor questions fram'd of his intent,  
 But quite forfaking all he had,  
 Along with him, that cal'd, he went.

2

Oh, that we could ſo readie be,  
 To follow *Christ* when he doth call !

And

And that we could forsake, as he,  
Those Nets that we are snar'd withall.

Or would this *Fisherman* of men,  
(Who set by all he had so light)  
By his obedience shewed then,  
(And his example) win vs might.

But Precepts and Examples faile,  
Till thou thy Grace, LORD, adde therto ;  
Oh grant it, and we shall preuaile,  
In whatfo'ere thou bid'st vs doe :

Yea, we shall then that blisse conceiue,  
VVhich in thy seruice we may finde ;  
And for thy sake be glad to leaue  
Our Nets, and all we haue behinde.

S. Thomas *Day*.

*This Day was set apart by the Church, that it might be sanctified to the praise of God, for his holy Apostle Saint Thomas, by whose Preaching the Christian generation was multiplied, and that we might strengthen the beleefe we haue of our Sauours undeniable Resurrection, by taking an yearly occasion to refresh our memories with that part of the Euangelicall storie which mentioneth, both this Apostles doubting, and the confirmation of his Faith by a sensible demonstration.*

SONG. LXII.

*Sing this as the ninth Song.*

WHEN *Christ* was risen from the dead,  
And *Thomas* of the same was told,  
He would not credit it, he fed,

Though



Though he himfelfe ſhould him behold,  
Till he his wounded hands had eide,  
And thruſt his fingers in his Side.

2

Which triall he did vndertake,  
And *Chriſt* his frailtie did permit,  
By his diſtruſting, ſure to make  
Such others as might doubt of it :  
So we had right, and he no wrong ;  
For, by his weakenes both are ſtrong.

3

Oh bleſſed GOD, how wiſe thou art !  
And how confoundeſt thou thy Foes !  
Who their temptations doſt conuart,  
To worke thoſe ends which they oppoſe :  
When *Satan* ſeekes our faith to ſhake,  
The firmer he the ſame doth make.

4

Thus whatſoe're he tempts vs to,  
His diſaduantage let it be ;  
Yea, make thoſe very finnes we doe,  
The meanes to bring vs nearer thee :  
Yet, let vs not to ill conſent,  
Though colour'd with a good intent.

---

S. Stephens Day.

*S*tephen was one of the ſeven Deacons mentioned Act. 6. and the firſt Martyr of Ieſus Chriſt, whoſe Truth hauing powerfully maintained by diſpute, he conſtantly ſealed it with his Blood. The Church therefore hath appointed this Anniiuerſarie in remembrance thereof, that ſo God might perpetually be glorified for the ſame, and the Storie of his Martyrdome the oftner mentioned, to the encouragement and direction of other men in their Tryals.

SONG.

## SONG LXIII.

*Sing this as the 4. Song.*

**L**ORD, with what zeale did thy first *Martyr* breath  
 Thy blessed truth to such as him withstood !  
 With what stout mind embraced he his death !  
 A holy witnesse sealing with his blood !  
 The praise is thine, that him so strong did't make  
 And blest is he, that died for thy sake,

2

Vnquenched loue in him appear'd to be,  
 When for his murth'rous Foes he did entreat :  
 A piercing eie, made bright by Faith had he ;  
 For he beheld thee in thy Glorie set ;  
 And so vnmoon'd his patience he did keepe,  
 Hee di'de, as if he had but false asleepe.

3

Our luke-warme hearts with his hot Zealt enflame,  
 So Constant, and so Louing let vs be ;  
 So let vs liuing glorifie thy Name ;  
 So let vs dying fixe our Eies on Thee :  
 And when the sleepe of death shall vs o'retake,  
 With him to Life eternall vs awake.

---

S Iohn the Euangelist

**T***His Day is celebrated by the Church to praise God for his blessed Euangelist and beloved Disciple S. Iohn, who hath been an admirable Instrument of his Glorie and the Churches Instruction. For, the Myserie of the Sacred Trinity, and the Diuinitie of Christ, is by him most plainly exprest in his Writings, among many other great Myseries, and excellent Doctrines concerning our Redemption, for which we are bound particularly to honour God, and worthily stirred up thereunto, by this Annuall Commemoration.*

SONG.

## SONG LXIV.

*Sing this as the 44 Song.*

TEach vs by his example LORD,  
 For whom we honour thee to Day,  
 And grant, his witnesse of thy *Word*,  
 Thy *Church* enlighten euer may :  
 And as belou'd, oh *Christ*, he was,  
 And therefore leaned on thy breast ;  
 So let vs also in thy Grace,  
 And on thy Sacred bosome rest.

2

Into vs breath that *Life* Diuine,  
 Whose Testimonie he intends ;  
 About vs cause thy *Light* to shine,  
 That which no *Darknesse* comprehends :  
 And let thy euer-blest *Word*,  
 Which all things did create of nought,  
 Anew create vs now, oh LORD,  
 Whose ruine sin hath almost wrought.

3

Thy holy *Faith* we doe professe,  
 Vs to thy *Fellowship* receiue ;  
 Our sinnes we heartily confesse,  
 Thy pardon therefore let vs haue :  
 And as to vs thy *Servant* giues  
 Occasion thus to honour Thee ;  
 So also, let our *Words* and *Liues*,  
 As Lights and Guides to others be.

Innocents

## Innocents Day.

**K**ing Herod understanding that a King of the Iewes was borne in Bethlem-Judah (and fearing that by him he might be dispossessed) hee murdered all the young Infants of that Circuit, in hope among them to haue slaine Iesus Christ, but he was sent into Egypt by Gods speciall appointment, and so the Tyrants furie proved vaine. In honour therefore of the Almightyes Providence, the Church celebrateth this Day, to put vs in mind also, how vainly the Deuill and his members rage against Gods Decree, and that the cruell slaughter of those poore Infants may neuer be forgotten, which, in a large sence, may be called a Martyrdome; as in the generalitie of the cause (being for Christ) and in the passion of the bodie, though not in the intention of the mind. And so in proper sence doth S. Stephen hold still the place of the first Captaine of that Band.

## SONG. LXV.

*Sing this as the 44. Song.*

**T**hat rage whereof the *Psalme* doth say,  
*Why are the Gentiles growne so mad?*  
 Appear'd in part vpon that day,  
 When *Herod* slaine the *Infants* had;  
 Yet (as it saith) they storm'd in vaine;  
 (Though many *Innocents* they slew)  
 For, *Christ* they purpos'd to haue slaine,  
 Who all their Counsels ouerthrew.

2

Thus still vouchsafe thou to restraine  
 All Tyrants, LORD, pursuing thee;  
 Thus let our vast desires be slaine,  
 That thou maist liuing in vs be:

So, whil't we shall enioy our breath,  
 VVe of thy loue our Songs will frame;

And

## Song 66.

169

And with those *Innocents*, our death  
Shall also glorifie thy *Name*.

3

In *Type* those Many di'de for *One* ;  
That *One* for many moe was flaine ;  
And what they felt in *Act* alone,  
He did in *VVill* and *Act* sustaine.  
LORD grant, that what thou hast decreed  
In *Will*, and *Act* we may fulfill ;  
And, though we reach not to the *Deede*,  
From vs, oh GOD, accept the *VVill*.

*The Conuerſion of S. Paul.*

*Saint Paul, as appeares Act. 9. hauing been a great Persecutor of the Christian Faith before his Conuerſion, was extraordinarily called to embrace the ſame Profeſſion, euen as he proceeded in a iourney purpoſely undertaken to ſuppreſſe the Truth: and ſo of a Woulfe became afterward a Paſtor, and the moſt laborious Preacher of Ieſus Chriſt: Which Mercie of God that we may ſtill remember it to the praiſe of his Name, and our owne comfort, the Church hath appointed an yeerely Commemoration thereof.*

## SONG LXVI.

*Sing this as the 44. Song.*

A Bleſt Conuerſion, and a ſtrange  
VVas that, when *Saul* a *Paul* became :  
And, LORD, for making ſuch a change,  
VVe praiſe and glorifie thy *Name*.  
For, whilſt he went from place to place,  
To perſecute thy *Truth* and *Thee* ;  
(And running to perdition was)  
By powrefull Grace cal'd backe was he.

VVhen

2

VVhen from thy Truth we goe aftray,  
 (Or wrong it through our blinded zeale)  
 Oh come, and stop vs in the way,  
 And then thy VVill to vs reueale ;  
 That *Brightnesse* shew vs from aboue  
 Which prooues the fenſual eie-ſight blind :  
 And from our Eies thoſe *Scales* remoue,  
 That hinder vs the *Way* to finde.

3

And as thy bleſſed Seruant *Paul*,  
 VVhen he a Conuert once became,  
 Exceeded thy *Apoſtles* all.  
 In painefull preaching of thy *Name* :  
 So grant that thoſe who haue in finne  
 Exceeded others heretofore,  
 The ſtart of them in Faith may winne,  
 Loue, ferue, and honour thee the more.

Saint *Matthias*.

*Matthias was the Diſciple which was choſen in the roome of Iudas Iſcariot; And his Annuntiers ſeries commanded to be obſerued, that it might giue vs continuall occaſion to praiſe God for his Juſtice and Fauour: For his Juſtice ſhewed in diſcovering, and not ſparing Iudas the Traytour, abuſing his Apoſtleſhip; For his Fauour, declared in electing Matthias a faithfull Paſtor of the Church. Moreover, the remembrance of diuers other Myſteries are renewed by the obſervation of this Day. And by taking occaſion to reade publiſely the Storye of Iudas his Apoſtacie, men are that Day put in minde, to conſider what Iudgements hang ouer their Heads, who ſhall abuſe the Diuine calling, &c.*

SONG.

## SONG LXVII.

W Hen one among the *Twelve* there was, That did  
 Thy Grace abuse ; Thou left'st him *Lord*, and in  
 his place, did'st iust *Matthias* chuse :

So, if a *Traytour* doo remaine  
 VWithin thy *Church* to day,  
 To grant him true Repentance daigne ;  
 Or cast him out, we pray.

<sup>2</sup>  
 Though horned like the *Lambe* he show,  
 Or *Sheepe-like* clad he be,

Let

Let vs his *Dragon* language know,  
 And *Woluiſh* nature ſee ;  
 Yea, cauſe the *Lot* to fall on thoſe,  
 The charge of thine to take,  
 That ſhall their Actions well diſpoſe,  
 And conſcience of them make.

Let vs moreouer minde his fall,  
 VVhoſe roome *Matthias* got ;  
 So to belieue, and feare withall,  
 That we forſake thee not :  
 For, *Tilles*, be they ne're ſo high,  
 Or great, or Sacred *Place*,  
 Can no mans Perſon ſanctifie,  
 VVithout thy ſpeciall Grace.

---

Saint *Markes* Day.

*S*aint Marke, being one of the foure bleſſed Euangelifts, by whoſe Pen the Goſpell of Ieſus Chriſt was recorded ; This day is purpoſely appointed, to praiſe God for thoſe glad tydings he brought, and that we might honour him alſo with ſuch a Chriſtian Memoriall, as becommeth the Ambaſſadour of ſo great a King as our Redeemer : Which ciuill honour, due to the Saints of God, it is hoped none will denie them ; nor conſider ſuch Inſtitutions ſuperſtitious, or to haue been purpoſed to an Idolatrous end.

SONG. LXVIII.

*Sing this as the 44. Song.*

FOr thoſe bleſt *Pen-men* of thy Word,  
 VVho haue thy holy *Goſpel* writ,  
 VVee praiſe and honour Thee, oh LORD,  
 And our beliefe we build on it :

Thoſe



Song 69.

173

Those happie Tydings which it brings,  
With ioyfull heart, we doe embrace,  
And prize, aboue all other things,  
That precious token of thy Grace.

2

To purchase what we hope thereby ;  
Our vtmost wealth we will bestow ;  
Yea, we our pleasures will denie,  
And let our lues, and honours goe :  
And, whomfoe're it commeth from,  
No other *Gospel* we will heare ;  
No, though an *Angel* down should come  
From heau'n, we would not him giue eare.

3

Our Resolutions, L O R D, are such,  
But in performance weake are wee ;  
And the *Deceiuers* craft is much ;  
Our *Second* therefore, thou must be :  
So we assuredly shall know,  
When any *Doctrines* we receiue,  
If they agreeing be, or no,  
To those which we professed haue.

---

Saint *Philip* and *Iacob*.

*This Day is celebrated to the honour of God, and the Christian memoriall of the two blessed Apostles, Philip and Iacob : At which time the Church taketh occasion to offer to our remembrance such Mysteries, as Christ deliue-red vnto them, that we might the oftner consider them, receiue further instruction concerning them, and praise God, both for such his fauours, and for those Instruments of his Glorie.*

M

SONG.

## SONG. LXIX.

*Sing this as the third Song.*

TO thy *Apostles* thou hast taught,  
 What they, oh *Christ*, should doe ;  
 And those things which beleue they ought  
 Of thee they learned too :  
 And that which thou to thē hast showne,  
 hath beene disposed thus ;  
 They vnto others made it knowne,  
 And those haue told it vs.

2

With them we doe confesse, and say,  
 (What shall not be denide)  
 Thou art the *Truth*, the *Life*, the *Way*,  
 And we in thee will bide :  
 By thee, the *Fathers* we haue knowne,  
 Whom thou descendest from ;  
 And vnto him, by thee alone,  
 We haue our hope to come.

3

For, thou to *Philip* didst impart,  
 (Which our beliese shall be)  
 That thou within the *Father* art,  
 And that he is in Thee ;  
 And saidst, what euer in thy *Name*,  
 We should with Faith require,  
 Thou wouldst giue eare vnto the same,  
 And grant vs our desire.

4

Of thee, oh LORD, we therefore craue,  
 (Which thou wilt daigne, we know)

The

The good *Beliefe* which now we haue,  
 We neuer may forgoe;  
 And that the Sacred Truth, which we  
 Thy *Word* haue learned from,  
 From Age to Age deriu'd may be,  
 Vntill thy *Kingdome* come.

## Saint Barnabas Day.

*This Day is solemnized in commemoration of Saint Barnabas, a faithful Disciple of Iesus Christ; and to honour God for the benefit vouchsafed to the Church by his Ministry: For he was a good Man, full of the Holy Ghost, and of Faith, as Saint Luke testifieth, Act. ix. 24. He was also by the Holy Ghosts immediate appointment (together with Paul) separated for the Ministry of the Gospel, and confirmed in the Apostleship by the laying on of hands, Act. 13. 2.*

## SONG LXX.

*Sing this as the 44 Song.*

Thy gifts and graces manifold,  
 To many men thou, LORD, hast lent,  
 Both now, and in the daies of old,  
 To teach them Faith, and to repent:  
 Thy *Prophets* thou didst first ordaine,  
 And they as *Legats* did appeare;  
 Then cam't thy *Selfe*, and in thy Train  
*Apostles* for attendants were.

2

For *Legier* when thou went'st away,  
 The *Holy-Ghost* thou didst appoint;  
 And here *Successions* till this day,

M 2

Remaine

Remaine of those he did annoint ;  
 Yea, thou hast likewise so ordain'd,  
 That to make good what those haue taught,  
 An *Armie-Royall* was maintain'd  
 of *Martyres*, who thy Battels fought.

3

For *those*, and *Him*, for whom we thus  
 Are met, to praise thy *Name* to day,  
 We giue thee thanks, as they for vs,  
 That should come after them, did pray ;  
 And by this duty we declare,  
 Our Faith assures, that they and we,  
 (In Times diuided though we are)  
 Haue one *Communion* still with Thee.

Saint *Iohn Baptift*.

*I* Ohn, called the Baptift, was he (as Christ himselfe testifieth) who was promised to be sent before him to prepare his way, Luk. 7. 27. And by his preaching and Baptisme the People were accordingly prepared to receiue him that was to follow. He was the true expected Elias, and slaine by Herod, for reprobuing the Incest which the said Herod committed in taking his Brothers Wife: That we might praise God therefore for this Forerunner of our Sauiour (and by his example remember to provide for his entertainment) the Church hath set apart this Day.

SONG. LXXI.

*Sing this as the ninth Song.*

I

**B**Ecause the World might not pretend,  
 It knew not of thy *Comming day*,  
 Thou didst, oh *Christ*, before thee send

A

A *Crier* to prepare thy way :  
 Thy *Kingdome* was the Blisse he brought ;  
*Repentance* was the Way he taught.

2

And, that his *Voice* might not alone  
 Informe vs what we should belieue,  
 His *Life* declar'd what must be done,  
 If Thee we purpose to receiue :  
 His *Life* our patterne therefore make  
 That we the course he tooke may take.

3

Let vs not gad to *Pleasures* Court,  
 With fruitlesse Toies to feed the minde ;  
 Nor to that *Wildernesse* resort,  
 Where *Reedes* are *shaken with the winde* :  
 But tread the Path he trod before,  
 That both a *Prophet* was, and more.

4

Clad in repentant *Cloth of Haire*,  
 Let vs, oh *Christ*, (to seeke out Thee)  
 To those forsaken *Walkes* repaire,  
 Which of so few frequented be ;  
 And true *Repentance* so intend,  
 That we our courses may amend.

5

Let vs hereafter feed vpon  
 The *Hony* of thy *Word* Diuine ;  
 Let vs the Worlds entisements shun,  
 Her Drugs, and her bewitching Wine ;  
 And on our loynes (so loose that are)  
 The *Lether-belt* of *Temp'rance* weare.

M 3

Thus

6

Thus from thy *Crier* let vs learne,  
 For thee, fweet *Iesus*, to prepare,  
 And others of their finnes to warne,  
 How-euer for the fame we fare :  
     So thou to *Vs*, and we to *Thee*.  
 Shall when thou commeft welcome be.

---

Saint *Peters* Day.

*WE obserue this Day to the honour of God, and to the pious memorie of his blessed Apostle Saint Peter, that we may be thereby put in mind to be thankesfull for those continuing fauours received by his Ministry; That Pastors also may make him their patterne in discharging the charge Christ committeth vnto them; That by considering his weakenesse we may all learne not to presume on our owne strength; And that by his Christian example we may be taught to bewaile our escapes with bitter Teares of true Repentance.*

## SONG. LXXII.

*Sing this as the third Song.*

**H**ow watchfull neede we to become,  
 And how deuoutly pray,  
 That thee, oh LORD, we fall not from,  
     Vpon our *Tryall Day*?  
 For, if thy great *Apostle* said,  
     He would not thee denie,  
 Whom he that very night denayd,  
     On what shall we relye?

2

For of our felues we cannot leaue  
 One pleasure for thy sake;

No,

Song 73.

179

No, not one vertuous thought conceiue,  
Till vs thou able make :  
Nay, we not onely thee denie,  
When persecutions be ;  
But, or forget, or from Thee fie,  
When peace attends on Thee.

3  
Oh ! let thofe Praiers vs auaille,  
Thou didft for *Peter* daigne,  
That when our Foe fhall vs affaile,  
His labour may be vaine ;  
Yea, caft on vs thofe powerfull Eies,  
That mou'd him to lament,  
We may bemone with bitter cries  
Our follies, and repent.

4  
And grant, that fuch as Him fuccede ;  
For *Pastors* of thy Fold,  
Thy *Sheepe & Lambes* may guide & feed,  
As thou appointft they fhould ;  
By his example fpeaking what  
They ought in truth to fay,  
And in their liues confirming that  
They teach them to obey.

---

Saint *James* his Day.

*This Day we praife God for his blessed Apostle Saint James, the Son of Zebedeus, who was one of thofe two that defired of Chrift they might fit at his right-Hand, and at his left, in his Kingdome, as the Gofpel for the Day declareth : And by occafion of that ignorant Petition (proceeding from their*

*their Carnall weakenesse) Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his Followers; and that we are to taste the Cup of his Passion, before we can be glorified with him: So this holy Apostle did; For he was slaine by Herod, as it is declared in the Epistle appointed for the Day.*

## SONG. LXXXIII.

*Sing this as the 44 Song.*

HE that his Father had forooke,  
And followed *Christ* at his commands,  
By humane frailtie ouertooke,  
For place and vaine preferment stands.  
Till by his *Master* he was taught,  
Of what he rather should haue care;  
How vndiscreetly he had fought,  
And what his *Servants* honours are.

2

Whereby we finde how much adoe,  
The best men haue this world to leaue;  
How, when they *wealth & Friends* forgoe,  
*Ambitious* aimes to them will cleaue:

And fure this *Angel-sin* aspires,  
In such men chiefly to reside,  
That haue exilde those brute desires,  
Which in the vulgar fort abide.

3

To thee, oh GOD, we therefore pray,  
Thy humble minde in vs may dwell;  
And charme that *Fiend of Pride* away,  
Which would thy Graces quite expell:  
But of all other, those men keepe,  
From this Delusion of the *Foe*;

Who



Song 74.

181

Who are the *Shepherds* of thy *Sheepe*,  
And should each good example shew.

4

For, such as still pursuing be  
That greatnes, Which the world respects,  
Their seruile basenesse neither see,  
Nor feele thy *Spirits* rare effects;  
And doubtlesse, they, who most of all  
Descend to serue both Thee, and thine,  
Are those, who in thy Kingdome shall  
In *Seates* of greatest glorie shine,

---

Saint *Bartholomew*.

*This Day is consecrated to the honour of God, and the pious memorie of his blessed Apostle Saint Bartholomew, that (as appeareth in the Epistles appointed for the Day) we might take occasion to praise our Redeemer, for those many wonders which were wrought by his Apostles, to the great encrease of the Christian Faith, and open confusion of the Churches Adversaries.*

SONG. LXXIV.

*Sing this as the ninth Song.*

r

EXceeding gracious Favours, LORD,  
To thy *Apostles* hast thou showne;  
And many wonders by thy *Word*,  
And in thy *Name*, by them were done:  
The *blinde* could see, the *Dumbe* could talke,  
The *Deafe* did heare, the *Lame* did walke.

2

They all *Diseases* tooke awaie,  
The *Dead* to life they did restore;

Foule

Foule *Spirits* dispossessed they,  
 And *Preach'd* the *Gospel* to the poore :  
 The *Church* grew strong, thy Faith grew plaine,  
 Their Foes grew mad, and mad in vaine.

3

Oh ! let their workes for euer be  
 An honour to thy glorious *Name* ;  
 And by thy powre vouchsafe that wee,  
 (Whom sin makes *deafe*, *blinde*, *dumbe*, and *lame*)  
 May heare thy *Word*, and see thy *Light*,  
 And speake thy *Truth*, and walke aright.

4

Each deadly sicknesse of the Soule,  
 Let thy *Apostles* Doctrines cure :  
 Let them expell those *Spirits* foule,  
 Which makes vs loathsome and impure,  
 That we the life of Faith may gaine,  
 Who long time dead in sinne hath laine.

Saint *Matthew*.

*Saint Matthew, otherwise called Leui, was a Publican, that is, a Custome-gatherer : From which course of Life (being hatefull in those Countries) he was called to the Apostleship, and became also one of the foure Euangelists. To his religious memorie therefore, and to honour God, for the fauour vouchsafed (both to him and vs) by his Ministry, this Day is obserued by the Churches Authoritie.*

SONG. LXXV.

*Sing this as the 44 Song.*

WHY should vnchristian censures passe  
 On men, or that which they professe ?

A

Song 76.

183

A *Publican* S. *Matthew* was,  
Yet GOD'S beloned ne're-the-lesse,  
And was elected one of *Christs*  
*Apostles*, and *Euangelists*.

2

For, GOD doth not a whit respect,  
*Possession*, *Person*, or *Degree* ;  
But maketh choice of his Elect,  
From euerie fort of men that be,  
That none might of his loue despare,  
But all men vnto him repaire.

3

For those, oh let vs therefore pray,  
Who seeme vncalled to remaine ;  
Not shunning them as cast away,  
GOD'S fauour neuer to obtaine :  
For some a while neglected are,  
To stirre in vs more louing care.

4

And for our felues, let vs desire,  
That we our *Auarice* may shun,  
When GOD our seruice shall require,  
As this *Euangelist* hath done,  
And spend the remnant of our daies,  
In setting forth our *Makers* praise.

---

Saint *Michael*, and all *Angels*.

**T**His Day we glorifie God for the victorie Saint *Michael*, and his *Angels*  
obtained ouer the Dragon, and his *Angels*: Whereby the Church is freed  
from being preuailed against by the furious attempts, or malicious accusations  
of the Deuil. This Commemoration is appointed also, to minde vs thank-  
fully

*fully to acknowledge Gods mercie towards vs, in the daily ministry of his Angels, who are said to pitch their Tents about his Children, and to defend them from the temptations and mischievous practises of euill Spirits, watching euerie moment for aduantage to destroy them: Which, if we oftner considered, and how there be Armies of Angels, and Deuils, night and day fighting for vs, and round about vs, we would become more carefull how we grieued those good Spirits, (who attend vs for our safetie) to the reioycing of them that seeke our destruction. By Saint Michael, who was Prince of the good Angels (and termed by Saint Iude an Arch angel) some vnderstand Iesus Christ: For he is indeed the principall Messenger, or Angel of our Salvation, and the chiefe of the Princes, as holy Daniel called him; yea, to him alone this Name Michael (which signifieth, who is like God) doth most properly appertaine, seeing he only is the perfect Image of his Father.*

## SONG LXXVI.

*Sing this as the 44 Song.*

**T**O praise, oh GOD, and honour thee,  
For all thy Triumphs won,  
Assembled here this Day are we,  
And to declare thy Fauours done:  
Thou took'st that great *Arch-Angels* part,  
With whom in Heau'n the *Dragon* fought,  
And that good Armies Friend thou wert,  
That cast Him, and his *Angels* out:

2

VVhereby we now in safety are,  
Our dangers all secured from;  
For to encrease thy Glorie here,  
Thy *Kingdome* with great powre is come:  
And we neede stand in dread no more,  
Of that enraged *Fiends* despight,  
Who in thy preface heretofore  
Accused vs both day and night.

In

In honour of thy blessed *Name*,  
 This *Hymne* of thanks we therefore sing ;  
 And to thine euerlasting fame,  
 Through Heau'n thine endlesse praise shall ring :  
 VVe praise thee for thy proper might,  
 And, LORD, for all those *Angels* too,  
 Which in thy Battell came to fight,  
 Or haue heene fent thy will to doe.

4

For, many of that glorious *Troupe*  
 To bring vs *Mesages* from Thee,  
 From Heau'n vouchsafed haue to stoope,  
 And clad in humane shape to bee ;  
 Yea, wee belieue they watch and ward,  
 About our persons euermore,  
 From euill *Spirits* vs to guard ;  
 And wee returne thee praise therefore.

Saint *Luke*.

*This Day we memorize the benefit the Church receiued by the blessed Euangelist Saint Luke, a Physitian both for Soule and body, and the first Ecclesiasticall Historiographer : For he was Authour, not only of that Gospel which beareth his Name ; but also of that Booke called the Acts of the Apostles, and an Eye-witnesse of most part of that which he hath written, remaining a constant Companion of Saint Paul in his Tribulation. Worthily therefore ought we to honour him with a Christian memoriall, and praise God for the grace vouchsafed vs by his meanes.*

SONG. LXXXVII.

*Sing this as the 44. Song.*

IF those *Physitians* honour'd be,  
 That doe the bodies health procure ;

Then

Then worthy double praise is He,  
 VVho can both Soule and Bodie cure.  
 In life time both waies *Luke* excel'd,  
 And those *Receipts* hath also left,  
 Which many Soule-sicke Patients heal'd,  
 Since from the world he was bereft,

## 2

And to his honour this befit,  
 A blessed Witnesse hath declar'd.  
 That constant he did still abide,  
 When others from the truth were fear'd :  
 For which, the glorie, LORD, be thine ;  
 For of thy Grace those gifts had he,  
 And thou his Actions did'st encline,  
 Our profit, and his good to be.

## 3

By his example therefore, LORD,  
 Vphold vs, that we fall not from  
 The true profession of thy *Word*,  
 Nor by this world be overcome ;  
 And let his wholesome doctrine heale  
 That leproous sicknesse of the Soule,  
 VVhich more & more would on her steale,  
 And make her languish and grow foule.

---

*Simon and Iude, Apostles.*

*T*His Day is dedicated to the praise of God, and the pious memorie of the two blessed Apostles of Iesus Christ, Simon Called Zelotes, or the Cananite, and Iude the Brother of Iames. And in this Solemnitie we are among other things, principally put in mind of that loue which Christ commandeth to  
 be

Song 78.

187

*be continued among vs, and of that heed we ought to haue vnto our abiding  
in that state of Grace, whereunto God hath called vs, as appeareth in the  
Epistle and Gospel appointed for the Day.*

SONG. LXXVIII.

*Sing this as the third Song.*

1

NO outward marke we haue to know,  
VVho thine, oh *Christ*, may be,  
Vntill a *Christian loue* doth shew,  
VVho appertaines to Thee :  
For, *Knowledge* may be reach'd vnto  
And formall *Iustice* gain'd ;  
But till each other loue we doe,  
Both *Faith* and *Workes* are faign'd.

2

*Loue* is the sum of those commands,  
VVhich thou with thine dost leaue ;  
And for a marke on them it stands,  
VVhich neuer can deceane :  
For, when our *Knowledge* Folly turnes,  
VVhen *Showes* no show retaines,  
And *Zeale* it selfe to nothing burnes ;  
Then *Loue* shall still remaine.

3

By this were thy *Apostles* knit,  
And ioyned fo in one,  
Their *True-loue-knot* could neuer yet  
Be broken nor vndone.  
Oh let vs, LORD, receiued be,  
Into that Sacred *Knot*,

And

And One become with *Them* and *Thee*,  
That sin vndoe vs not,

4

Yea, left when we thy Grace possesse,  
VVee fall againe away,  
Or turne it into wantonneffe,  
Afsift thou vs, we pray.  
And that we may the better finde,  
VVhat heede there should be learn'd,  
Let vs the fall of *Angels* minde,  
As blessed *Iude* hath warn'd.

All Saints Day.

*This Day the Church hath appointed, that to the praise of God & our comfort we should commemorate that excellent Myserie of the Communion of Saints; (which is one of the twelue Articles of Christian belief.) And that (considering how admirably the Diuine wisdom hath knit all his Elect into one Body, for their more perfect enioying, both of his loue, and the loue of one another) wee might here receiue a tast of the pleasure wee shall haue in the full fruition of that felicitie, and be stirred vp also to such mutuall loue and vnite as ought to be betwixt vs in this life. This is the last Saints Day in the Ecclesiastike Circuite of the yeare, generally obseruable by the ancient ordinance of the Church. And it seemeth to haue a Myserie in it; shewing, that when the Circle of time is come about, wee shall in one everlasting Holy-day honour that blessed Communion, and Mysticall Bodie, which shall bee made perfect, when all those (whom wee haue memorized apart) are vnited into one: that is, when the Father, the Sonne, the Holy Ghost: the Angells, and all the holy Elect of God shall bee incorporated together into a ioyfull, vnspcakable, and inseparable union in the kingdome of heauen. Which the Almighty hasten. Amen.*

SONG. LXXIX.

*Sing this as the ninth Song.*

NO bliffe can so contenting prooue,  
As vniuerfall *Loue* to gaine,

Could



Song 79.

189

Could we, with full requiting *Loue*,  
All mens affections entertaine :  
But fuch a *Loue* the heart of man,  
Nor well containe, nor merit can.

2

For, though to all wee might be deare,  
(Which cannot in this life befall)  
Wee discontented should appeare,  
Because wee had not hearts for all :  
That we might all men loue, as we  
Beloued would of all men be.

3

For, *Loue* in louing ioyes as much,  
As loue for louing to obtaine ;  
Yea, *Loue* vnfauld is likewise fuch,  
It cannot part it felfe in twaine :  
The *Riualls* friendship foone is gone,  
And *Loue* diuided loueth none.

4

Which caufeth, that with *Paffions* pain'd  
So manie men on earth we fee ;  
And had not GOD a meanes ordain'd,  
This discontent in heauen would be :  
For, all the *Saints* would iealous proue  
Of GOD'S, and of each others *Loue*.

5

But, he whose wifdome hath contriu'd  
His *Glorie* with their full *Contents*,  
Hath from himfelfe to them deriu'd,  
This fauour (which that strife preuents)  
*One Body* all his *Saints* he makes,  
And for his *Spoufe* this *One* he takes.

N

6 So

So, each one of them shall obtaine,  
 Full *Loue* from *All*, returning too  
 Full *Loue* to all of them againe,  
 As members of one bodie doe :  
     None iealous, but all strining how  
     Most *Loue* to others to allow.

7

For, as the *Soule* is *All* in *All*,  
 And *All* through euery member too ;  
*Loue* in that *Body-Mysticall*  
 Is, as the *Soule*, and fills it so ;  
     Vniting them to GOD as neare,  
     As to each other they are Deare :

8

Yea, what they want to entertaine  
 Such ouerflowing *Loue*, as his,  
 He will supply, and likewise daigne  
 What for his full Delight they misse.  
     That he may all his *Loue* employ,  
     And they returne his fill of *loy*.

9

The *Seed* of this content was sowne,  
 When GOD the spacious world did frame,  
 And euer since the same hath growne  
 To be an honour to his *Name* ;  
     And when his *Saints* are sealed all,  
     This *Mystery* vnfeale he shall.

10

Meane while, (as we in *Landskip* view,  
 Fields, Riuers, Cities, Woods, & Seas ;  
 And (though but little they can shew)

Doe

Song 79.

191

Doe therewithall our fancies please ;  
Let *Contemplation* mapps contriue ;  
To shew vs where we shall ariue.

11

And though our hearts too shallow be,  
That blest *Communion* to conceiue,  
Of which we shall in Heau'n be free ;  
Let vs on earth together cleaue.  
For, those who keepe in *union* here,  
Shal know by faith what shal be there.

12

Where all those *Angels* we admir'd ;  
With eu'ry *Saint* since time begun,  
(Whose sight and loue we haue desir'd)  
Shall be with vs conioyned in *One* ;  
And *We* and *They*, and *They* and *Wee*,  
To GOD himselfe espoused be.

13

Oh happy Wedding where the *Guests*,  
The *Bride* and *Bridegroom* shall be *One* !  
Where *Songs*, *Embraces*, *Triumphs*, *Faests*,  
And *Ioyes of Loue* are neuer done !  
But, thrice accurst are those that misse  
Their *Garments* when this *Wedding* is.

14

Sweet *Iesus*, seal'd and clad therefore,  
For that great meeting let vs be ;  
(Where *People*, *Tongues*, & *Kinreds* more  
Then can be told, attend on Thee)  
To make those shouts of Ioy & Praise,  
Which to thine honour they shall raise.

N 2

Rogation

## Rogation Weeke.

*This is called Rogation Weeke, being so tearmed by Antiquity a Rogando, from the publike Supplications. For, then the Letanic which is full of humble Petitions and entreaties, was with solemne Procession usually repeated; because there be about that Season, most occasions of publike Prayer, in regard Princes goe then forth to battaile; the Fruites and hope of plentie are in their blossome; the Ayre is most subiect to contagious Infections; and there is most labouring and traouailing, both by Land, and Sea also from that time of the yeare forward. Which laudable custome (though it bee lately much decayed, and in some Countries abused from the right end, and mingled with superstitious Ceremonies) is in many places orderly retained, according as the Church of England approoueth it; And we yearly make use also of those Processions, to keepe knowledge of the true bounds of our severall Parishes, for auoyding of strife. And those Perambulations were yearly appointed likewise, that, viewing Gods yearly blessing vpon the Grasse, the Corne, and other fruits of the Earth, wee might bee the more prouoked to praise him.*

## SONG. LXXX.

*Sing this as the 44. Song.*

**I**T was thy pleasure, LORD, to say,  
That whatfoeuer in thy *Name*  
We prai'd for, as we ought to pray,  
Thou would'st vouchsafe to grant the same.  
Oh, therefore we beseech Thee now,  
To these our praieres which we make,  
Thy gracious eare in fauour bowe,  
And grant them for thy mercies sake.

2

Let not the *Seasons* of this Yeare,  
(As they their courses doe obserue)  
Engender those Contagions here,  
Which our transgressions doe deserue:  
Let not the *Summer Wormes* impair

Those

Song 80.

193

Thofe bloomings of the Earth, we fee ;  
Nor *Blaſtings*, or diſtemper'd *Ayre*  
Deſtroy thofe Fruites that hopefull be.

3  
Domelticke brawles expell thou farre,  
And be thou pleas'd our *Coaſt* to guard,  
The dreadfull ſounds of in-brought *War*,  
Within our Confines be not heard :

Continue alfo here thy *Word*,  
And make vs thankfull (we Thee pray)  
The *Peſtilence*, *Dearth*, and the *Sword*  
Haue beene ſo long with-held away.

4  
And, as we heedfully obſerue  
The certaine limits of our Grounds,  
And outward quiet to preferue,  
About them walke our *yeerely Rounds* :

So, let vs alfo haue a care,  
Our Soules poſſeſſions, LORD, to know,  
That no encroachments on vs there,  
Be gained by our ſubtill *Foe*.

5  
What pleaſant *Groues*, what goodly *Fields* !  
How fruitfull *Hils* and *Dales* haue we !  
How ſweet an *Ayre* our Climate yeelds !  
How ſtor'd with *Flockes*, & *Heards* are we !

How *Milke* and *Honey* doth or'eflow !  
How cleare & whoſome are our *Springs* !  
How ſafe from rauenous *Beaſts* we goe !

And, oh how free from *Poyſnous* things !

6  
For theſe, & for our Graſſe, our Corne ;

N 3

For

For all that springs from *Blade* or *Bough* ;  
 For all those blessings that adorne  
 Or *Wood* or *Field* this Kingdome through :

For all of these, thy praise we sing,  
 And humbly (LORD entreat thee too,  
 That Fruit to thee we forth may bring,  
 As vnto Vs thy Creatures doe :

7

So, in the sweete refreshing shade,  
 Of thy *Protection* fitting downe,  
 Those gracious Favours wee haue had,  
 Relate we will to thy renowne ;

Yea, other men, when we are gone,  
 Shall for thy Mercies honour Thee,  
 And famous make what thou hast done,  
 To such as after them shall be.

#### Saint Georges Day.

**T**His may be called the Court Holy Day ; for, with vs it is solemnized upon command, in the Court-royall of the Maiestie of Great Britaine only, or in the Families of those Knights of the Order, who are constrained to be absent from the Solemnitie there held ; which is usually on the Day anciently dedicated to George the Martyr. Neuerthelesse, we beleue not that it was he whom they anciently chose to be the Patron of the forenamed Order : For, the Relation of him who deliuered the Lady from the Dragon, is only a Christian Allegorie inuented to set forth the better the Churches deliuerance. Iesus Christ is the true Saint George, and our English tutelarie Saint ; Euen he that commeth armed upon the White Horfe, Reu. 19. 11. The Dragon he ouerthrowes is the Beast, mentioned in the same Chapter, and called (a little before) the Dragon with seauen heads and ten hornes : The Lady he deliuers is that woman whom the Dragon persecutes, Reu. 12. And to the honour of him, I conceiue the most honourable Order of Saint George to be continued, and this Day consecrated. Nor is there any irreuerence in imposing this Name on our Redeemer ; For, George signifieth a Husbandman

Husbandman which is a Name or attribute that euen Christ applied to his Father, Ioh. 15. 2. My Father (*saith he*) ὁ γεωργός ἐστίν, is the George, or the Husbandman. And indeede, verie properly may this Nation call GOD their George, or Husbandman : For he hath (as it were) moted this Island with the Sea, walled it with naturall Butwarke, built Towers in it, planted his Truth here, weeded, dressed, and replenished it like a Garden ; And, in a word, euery way done the part of a good Husbandman thereon. Howsoever therefore the first occasion of this Daies great Solemnitie seeme but meane (as the beginnings of many Noble inuentions were) yet I conceiue that Institution to haue bene ordained to weightie and Christian purposes : Euen to oblige the Peeres of this Kingdome by the new and strict bands of an honourable Order, to imitate their Patrons care ouer his Vineyards ; to remember them, that they are the Band-Royall, to whom the Guard thereof is committed ; to stir vp in them vertuous emulations ; and to shew them, how to make vse of their temporall Dignities to the glorie of God. For, beside many other reuerend Officers, there belongs a Prelate also to their Solemnitie : And we thinke, we should not imagine, that the Founder of it (being a Christian Prince, assisted by a wise and Religious Councell) would haue so profaned the most excellent Dignitie of the Church, as to make it waite on Ceremonies ordained for ostentation, or some other vaine ends. More discretly they deale who apprehend the contrarie ; and are not in danger of this Sentence ; Euill to him that euill thinketh.

## SONG. LXXXI.

*Sing this as the third Song.*

ALL praise and glorie that we may,  
Ascribe we, LORD, to Thee,  
From whom the Triumphs of this Day,  
And all our glories be :  
For of it felse, nor East, nor West,  
Doth honour ebbe or flowe ;  
But as to Thee it seemeth best,  
Preferments to bestow.

2

Thou art, oh *Christ*, that Valiant Knight,

Whofe

Whose *Order* we professe,  
 And that Saint *George*, who oft did fight  
 For *England* in distresse :  
 The *Dragon* thou o'rethrew'ft is He,  
 That would thy *Church* deuoure :  
 And that faire *Lady* (LORD) is she,  
 Thou fauest from his power.

3

Thou like a *Husbandman* prepar'd  
 Our Fields, yea, fowne them haft ;  
 And, *Knight-like*, with a warlike Guard,  
 From spoile enclos'd them fast.  
 Oh daigne, that those who in a *Band*  
 More strict then heretofore,  
 Are for this *Vineyard* bound to stand,  
 May watch it now the more :

4

Yea grant, since they elected are,  
 New orders to put on,  
 And sacred *Hieroglyphickes* weare  
 Of thy great Conquest won ;  
 That those (when they forget) may tell,  
 Why such of them are worne,  
 And inwardly informe as well  
 As outwardly adorne :

5

That so their *Christian Knighthood* may  
 No *Pagan-Order* seeme ;  
 Nor they, their Meetings passe away,  
 As things of vaine esteeme ;  
 And, that we may our triumphs all,  
 To thy renowne apply,

Who



Who art that *Saint* on whom we call,  
When we Saint Saint *George* doe cry.

---

For publike Deliuerances.

*GOD hath vouchsafed vnto this Kingdome many publike deliuerances; which ought neuer to be forgotten: but rather should be celebrated by Vs as the daies Purim by the Israelites, Heft. 9. 26. Especially that of the Fifth of Nouember: For the celebration whereof there is a Statute enacted: And it is hoped we shall neuer neglect, or be ashamed to praise God for that Deliuerie, according to prouision made to that purpose. For that, and the like occasions therefore, this Hymne is composed.*

SONG. LXXXII.

*Sing this as the ninth Song.*

With *Iſ'el* we may truly say,  
If on our side GOD had not been,  
Our *Foes* had made of vs their pray,  
And we this *Light* had neuer seene:  
The *Pit* was digg'd, the snare was laid,  
And we with ease had beene betrai'd.

2

But, they that hate vs vndertooke  
A *Plot* they could not bring to passe;  
For, he that all doth ouerlooke,  
Preuented what intended was:  
We found the *Pit*, and scapt't the *Gin*,  
And saw their *Makers* caught therein.

3

The meanes of helpe was not our owne,  
But from the LORD alone it came;

(A

(A fauour vndeferued showne)  
 And therefore let vs praise his *Name* :  
 Oh, praise his *Name*, for it was He,  
 That broke the *Net*, and fet vs free.

4  
 Vnto his honour let vs sing,  
 And stories of his Mercy tell ;  
 With praises let our *Temples* ring,  
 And on our Lips thanksgiuing dwell :  
 Yea, let vs not his loue forget,  
 While *Sunne*, or *Moone* doth rise, or fet.

5  
 Let vs redeeme againe the Times,  
 Let vs begin to liue anew,  
 And not reuiue those hainous Crimes,  
 That dangers past so neare vs drew ;  
 Left be that did his hand reuoke,  
 Returne it with a double stroke.

6  
 A true *Repentance* takes delight  
 To minde GOD'S fauours heretofore :  
 So, when his *Mercies* men recite,  
 It makes a true *Repentance* more ;  
 And where those vertues doe encrease,  
 They are the certaine signes of *Peace*.

7  
 But where encreasing *Sinnes* we see,  
 And to such dulnesse men are growne,  
 That sleighted those *Protections* be,  
 Which GOD in former time hath shewn,  
 It shall betoken to that *Land*  
 Some *Defolation* neare at hand.

Our

## 8

Our hearts, oh, neuer harden fo,  
 Nor let thine Anger fo returne ;  
 But with desire thy Will to doe,  
 For our offences let vs mourne :  
 And minde to praise (eu'n teares among)  
 Thy Mercies in a ioyfull Song.

## For the Communion.

*WE have a custome among vs, that, during the time of administering the blessed Sacrament of the Lords Supper, there is some Psalm or Hymne sung, the better to keepe the thoughts of the Communicants from wandering after vaine objects: This Song therefore (expressing a true thankfulness, together with what ought to be our Faith concerning that Mysterie, in such manner as the vulgar capacitie may be capable thereof) is offered up to their Devotion, who shall please to receive it.*

## SONG. LXXXIII.

*Sing this as the third Song.*

THAT Fauour, LORD, which of thy Grace  
 Wee doe receiue to day,  
 Is greater then our Merit was,  
 And more then praise we may :  
 For, of all things that can be told,  
 That which least comfort hath  
 Is more, then e're deferue we could,  
 Except it were thy Wrath.

## 2

Yet we, not onely haue obtain'd  
 This worlds best gifts of Thee ;  
 But thou thy *Flésh* hast also daign'd,  
 Our Food of *Life* to be :  
 For which, since vvee no mendes can make,

(And

(And thou requir'ft no more)  
*The Cup of fauing health* we take,  
 And praife thy *Name* therefore.

3  
 Oh, teach vs rightly to receiue,  
 What thou doft here beftow :  
 And learne vs truly to conceiue,  
 What we are bound to know ;  
 That fuch as cannot wade the deepe  
 Of thy vnfathom'd *Word*,  
 May by thy Grace, fafe courfes keepe  
 Along the fhallow *Ford*.

4  
 This *Mysterie*, we muft confefle,  
 Our reach doth far exceed ;  
 And fome of our weake Faiths are leffe  
 Then Graines of *Mustard Seede* :  
 Oh therefore, LORD, encrease it fo,  
 VVe Fruit may beare to Thee,  
 And that *Implicit* Faith may grow,  
*Explicit* Faith to be.

5  
 With hands we fee not as with *Eies*,  
*Eyes* thinke not as the *Heart* ;  
 But each retaines what doth fuffize,  
 To act his proper part :  
 And in the *Body* while it bides,  
 The meanest Member fhares  
 That bliffe, which to the best betides,  
 And as the fame it fares :

6  
 So, if in *Union* vnto Thee,

Vnited

## Song 83.

201

Vnited we remaine,  
 The *Faith* of those that stronger be,  
 The weaker shall sustaine :  
 Our Christian *Loue* shall that supplie,  
 Which we in *Knowledge* misse,  
 And humble thoughts shall mount vs hie,  
 Eu'n to Eternall bliffe.

7

Oh pardon all those hainous Crimes,  
 Whereof we guiltie are ;  
 To serue thee more in future times,  
 Our hearts doe thou prepare ;  
 And make thou gracious in thy sight,  
 Both Vs, and this we doe,  
 That thou therein maist take delight,  
 And we haue loue thereto.

8

No new *Oblation* we deuise,  
 For sins prefer'd to be ;  
 Propitiatorie Sacrifice  
 Was made at full by Thee :  
 The Sacrifice of *Thanks* is that,  
 And all that thou dost craue ;  
 And wee our selues are part of what  
 VVe sacrificed haue.

9

VVe doe no grosse *Realities*  
 Of *Flesh* in this conceiue ;  
 Or that their proper qualities,  
 The *Bread* or *Wine* doe leaue :  
 Yet in this holy *Eucharist*,  
 VVe (by a meanes Diuine)

Know

Know we are fed with thee, oh *Christ*,  
Receiuing *Bread* and *Wine*.

10

And though the outward *Elements*,  
For signes acknowledg'd be,  
VVe cannot say thy *Sacraments*,  
Things onely signall be :  
Because, who e're thereof partakes,  
In those this powre it hath ;  
It either them thy Members makes,  
Or Slaues of *Sinne* and *Death*.

11

Nor vnto those doe we encline,  
(But from them are estrang'd)  
Who yeeld the forme of *Bread* and *Wine*,  
Yet thinke the *Substance* chang'd :  
For we beleue each Element  
Is what it seemes indeed,  
Although that in thy *Sacrament*,  
Therewith on Thee we feede.

12

Thy *Reall Presence* we auow,  
And know it fo Diuine  
That carnall Reason knowes not how  
That *Presence* to define :  
For, when thy *Flesh* we feede on thus,  
(Though strange it do appeare)  
Both *We* in *Thee*, and *Thou* in *Us*,  
Eu'n at one instant are.

13

No manuaile many troubled were,  
This Secret to vnfold ;

For,

For, *Mysterie* Faiths Obiects are,  
 Not things at pleasure told.  
 And he that would by *Reason* sound,  
 What Faiths deepe reach conceives,  
 May both himfelfe and them confound,  
 To whom his rules he leaues.

14

Let vs therefore our Faith erect,  
 On what thy *Word* doth fay,  
 And hold their knowledge in fufpect,  
 That new foundations lay :  
 For, fuch full many a grievous *Rent*  
 Within thy *Church* haue left ;  
 And by thy peacefull *Sacrament*,  
 The VVorld of *Peace* berett.

15

Yea, what thy pledge and feale of *Loue*  
 VVas firft ordain'd to be,  
 Doth great and hatefull Quarrels moue,  
 VVhere wrangling Spirits be :  
 And many men haue loft their blood,  
 (VVho did thy *Name* profefse)  
 Becaufe they hardly vnderftood,  
 VVhat others would exprefse.

16

Oh, let vs not hereafter fo,  
 About meere *Words* contend,  
 The while our craftie common *Foe*,  
 Procures on vs his end.  
 But if in *Effence* we agree,  
 Let all with *Loue* affay,  
 A helpe vnto the VVeake to be,

And

And for each other pray.

17

*Loue*, is that blessed Cymment, LORD,  
VVhich must vs re-vnite ;  
In bitter speeches, fire, and fword,  
It neuer tooke delight :  
The VVeapons thofe of *Malice* are,  
And they themfelues beguile :  
VVho dreame that fuch ordained were  
Thy *Church* to reconcile.

18

*Loue* brought vs hither, and that *Loue*  
perfwades vs to implore,  
That thou all Christian hearts wouldft moue,  
To feeke it more and more ;  
And that *Selfe-will* no more bewitch  
Our minds with foule debate ;  
Nor fill vs with that malice, which  
Disturbs a quiet ftate :

19

But this efpecially we craue,  
That perfect Peace may be  
Mong thofe that difagreed haue,  
In fhew of *Loue* to Thee ;  
That they with *Vs*, and we with *Them*,  
May Christian Peace retaine,  
And both in New *Ierufalem*  
VVith Thee for euer raigne.

20

No longer let *Ambitious Ends*,  
Blinde *Zeale*, or cankered *Spight*,  
Thofe *Churches* keepe from being Friends,

VVhom



Whom *Loue* should fast vnite :  
 But let thy glory shine among  
 Those *Candlestickes*, we pray,  
 Wee may behold what hath so long  
 Exil'd thy *Peace* away :

21

That those, who (heeding not thy *Word*)  
 Expect an Earthly *Powre*,  
 And vainely thinke some Temp'rall *Sword*  
 Shall *Antichrist* deuoure ;  
 That those may know, thy *Weapons* are  
 No such, as they doe faigne,  
 And that it is no *Carnall warre*,  
 Which we must entertaine.

22

*Confessors, Martyres, Preachers* strike  
 The *Blowes* that gaine this *Field* :  
*Thanks, Prayre, Instructions*, and the like,  
 Those *Weapons* are they weild :  
*Long suffering, Patience, Prudent-care*,  
 Must be the *Court-of-Guard* ;  
 And Faith and Innocencie, are  
 Instead of Wals prepar'd.

23

For these (no question) may as well  
 Great *Babel* onerthrow,  
 As *Ierichoes* large Bulwarkes fell,  
 When men did *Rams hornes* blow :  
 Which could we credit, we should cease  
 All bloody Plots to lay,  
 And to suppose, *Gods* holy Peace  
 Should come the *Devils* way.

O

LORD

24

LORD, let that Fleſh, and Blood of thine,  
 Which fed vs hath to Day,  
 Our hearts to thy *True-love* encline,  
 And drive ill thoughts away :  
 Let vs remember what thou haſt  
 For our meere love endur'd ;  
 Eu'n, when of vs deſpis'd thou waſt,  
 And we thy death procur'd :

25

And with each other, for thy ſake,  
 So truly let vs beare,  
 Our patience may vs dearer make,  
 When reconcil'd we are :  
 So, when our courſes finiſh'd be,  
 VVe ſhall aſcend aboue  
*Sunne, Moone, and Stars*, to liue with Thee,  
 that art the *God of Love*.

## Ember-weekes.

*The Ember weekes are foure Faſts, anciently ſolemnized at the foure principall Seaſons of the yeere, and by an Inſtitution appointed to be obſerved for diuers good purpoſes. Firſt, to humble our ſelues by faſting, & prayer, that God might, vpon our humiliation, be moued to grant vs the bleſſings belonging to thoſe Seaſons. Secondly, that it might pleaſe God to ſtrengthen our Conſtitutions, againſt the diſtemperatures occaſioned by the ſeueral humours pre-dominate at thoſe Times, to the endangering of our bodily healths. Thirdly, that we might be remembred to dedicate a part of euerie Seaſon to Gods glorie. And laſtly, that there might be a publike Faſting and Prayers made for thoſe (according to the Apoſtles uſe) who by the laying on of Hands were to be confirmed in the Miniſtry of the Goſpel: For, the Sunday next after theſe faſts is the time ordinarily appointed for the Ordination of ſuch as are called to thoſe Offices.*

SONG.

## SONG. LXXXIV.

*Sing this as the 9. Song.*

THou dost from eu'ry Seafon, LORD,  
 To profit vs, aduantage take,  
 And at their fittest Times afford  
 Thy Blessings for thy Mercie sake :  
*At Winter, Summer, Fall, or Spring,*  
 VVe furnish'd are of eu'ry thing.

2

A part therefore from each of these,  
 With one consent referu'd haue we,  
 In *Prayer* and *Fasting* to appease  
 That wrath our sins haue mou'd in thee,  
 And that thou maist not for our crimes,  
 Destroy the blessings of the *Times*.

3

Oh grant, that our *Deuotions* may  
 VVith true sincereneffe be perform'd,  
 And that our liues, not for a day,  
 But may for euer be reform'd :  
 Left we remaine as fast in sinne,  
 As if we ne're had *Fasting* bin.

4

Our *Constitutions* temper fo,  
 Those *Humours* which this Seafon raigne,  
 May not haue powre to ouerthrow  
 That health, which yet we doe retaine :  
 Elfe through that weakenesse which it brings,  
 LORD, make vs strong in better things.

O 2

And

And since thy holy <sup>5</sup> *Church* appoints  
 These Times, thy *Workemen* forth to send,  
 And those for *Pastors* now annoints,  
 VVho on thy *Fold* are to attend :  
 Bleffe thou, where they (who should ordaine)  
 With *Prayre* and *Fasting* hands haue laine,

<sup>6</sup>  
 Oh, bleffe them, euer blessed LORD,  
 Whom for thy worke the *Church* doth chuse,  
 Instruct them by thy Sacred *Word*,  
 And with thy Spirit them infuse,  
 That liue, and teach aright they may,  
 And we their teaching well ohey.

*These that follow are Thankesgiuings for  
 publike Benefits.*

For seasonable Weather.

*I T is our dutie to give God Thanks, and praise him, both publikely, and priuately for all his Mercies; especially, for such as tend to the generall good. And therefore the Church hath in her Liturgie ordained set formes of Thanksgiuing for such ends: In imitation whereof these following Hymnes are composed, that we might the oftner, and with more delight exercise this dutie, which is most properly done in Song: And thereby also the formes of Thanksgiuing are much the more easily learned of the common people, to be sung of them amid their labours. This, that next followes, is a Thanksgiuing for seasonable weather; by meanes whereof we enioying the blessings of the Earth, ought at all times to praise God for the same.*

SONG.

## SONG. LXXXV.

*Sing this as the third Song.*

LORD, should the *Sun*, the *Cloudes*, the *Winde*,  
 The *Ayre* and *Seasons* be  
 T'o vs fo froward, and vnkinde,  
 As we are falſe to Thee ;  
 All Fruits would quite away be burn'd,  
 Or lye in VVater drown'd,  
 Or blaſted be, or ouerturn'd,  
 Or chilled on the ground.

2

But, from our duty though we ſwarue,  
 Thou ſtill doſt mercy ſhow,  
 And daigne thy Creatures to preferue,  
 That men might thankfull grow ;  
 Yea, though from day to day we finne,  
 And thy diſpleaſure gaine,  
 No ſooner we to cry begin,  
 But pittie we obtaine.

3

The *Weather* now thou changed haſt,  
 That put vs late to feare,  
 And when our hopes were almoſt paſt,  
 Then comfort did appeare  
 The hea'n the earths complaints hath heard,  
 They reconciled be ;  
 And thou ſuch weather haſt prepar'd,  
 As wee deſir'd of Thee.

4

For which with liſted hands and eies,

O 3

To

To thee we doe repay  
 The due and willing Sacrifice  
 Of giuing Thankses to day;  
 Because, such Offerings we should not  
 To render Thee be slow;  
 Nor let that mercy be forgot  
 VVhich thou art pleas'd to show.

## For Plentie.

*Plentie is the cure of Famine, and a blessing which, aboue all other, we labour and trauell for; yet, when we haue obtained the same, it makes vs many times so wanton instead of being thankesfull, that we forget not only Gods Mercie in that, but abuse all his other benefits. To put vs therefore in mind of our dutie, and to expresse better a continuall thankesfullnesse to the Almighty, this Hymne is composed.*

## SONG. LXXXVI.

*Sing this as the third Song.*

How oft, and by how many crimes,  
 Thee iealous haue we made?  
 And, blessed GOD, how many times  
 Haue we forgiuenesse had?  
 If we with teares to bed at night  
 For our transgressions goe,  
 To vs thou dost, by morning light,  
 Some comfort daigne to show.

<sup>2</sup>  
 This pleasant Land, which for our sin  
 Vvas lately barren made,  
 Her fruitfullnesse doth new begin,

And

And we are therefore glad :  
 VVe for those Creatures thankfull be,  
 VVhich thou bestowest, LORD,  
 And for that *Plentie* honour Thee,  
 VVhich thou dost now afford.

Oh, let vs therewith in exceſſe<sup>3</sup>  
 Not wallow like to Swine ;  
 Nor into graceleſſe wantonneſſe  
 Conuert this Grace of thine ;  
 But ſo reuiue our feebled powres,  
 And ſo reſreſh the poore,  
 That thou maiſt crowne this *Land* of ours,  
 VVith plenties euermore.

---

For Peace.

*Peace is the Nurſe of Plentie, and the meanes of ſo many other bleſſings, both publike and private, that God can neuer be ſufficiently prayed for it ; yet, inſtead of glorifying him, men moſt commonly abuſe it to the diſhonour of God, and their ruine. This Hymne therefore is compoſed, that it may giue occaſion to vs more often to meditate Gods mercie, and to glorifie his Name, who aboue all other Nations haue taſted the ſweetneſſe of this benefit.*

SONG. LXXXVII.

*Sing this as the 3. Song.*

SO cauſe vs, LORD, to thinke vpon  
 Thoſe bleſſings we poſſeſſe,  
 That what is for our ſafety done,  
 VVe truly may confeſſe :  
 For vvee, vvhofe *Fields*, in time forepaſt,

Moſt

Most bloodie VVar did staine,  
 (VVhil't *Fire & Sword* doth others vvaft)  
 In safetie now remaine.

2

No armed Troupes the *Ploughman* feares :  
 No shot our *Wals* o'returne ;  
 No *Temple* shakes about our Eares ;  
 No *Village* here doth burne ;  
 No *Father* heares his pretty Child  
 In vaine for succour cry ;  
 Nor *Husband* sees his *Wife* defil'd,  
 VVhil't he halfe dead doth lye.

3

*Deare GOD*, vouchsafe to pittie those,  
 In this distresse that be,  
 They, to protect them from their Foes,  
 May haue a Friend of Thee :  
 For by thy Friendship we obtaine  
 These gladfome peacefull daies,  
 And (somevwhat to returne againe)  
 VVe thus doe sing thy praise.

4

VVe praise thee for that inward *Peace*  
 And for that outward *Rest*,  
 VVherewith vnto our Ioyes encrease,  
 This *Kingdome* thou hast blest :  
 Oh, neuer take the fame away,  
 But let it still endure ;  
 And grant (oh LORD) it make vs may  
 More thankfull, not Secure.

For



## For Victorie.

*O Vr God is the Lord of Hoasts, and the God of Battels: Whensoeuer therefore we haue gotten the upper hand ouer our Enemies, we ought not to glorie in our owne Strength, Policie, or Valour; but to ascribe the Glory of it to him onely, and returne him publike thanks for making vs victorious ouer our Enemies: And this Hymne serueth to help their Deuotion who are willing to performe that dutie.*

## SONG LXXXVIII.

*Sing this as the 44. Song.*

WE loue thee, LORD, we praife thy *Name*  
 Who by thy great Almighty arme,  
 Haft kept vs from the spoile and shame  
 Of those that fought our causelesse harme.

Thou art our *Life*, our *Triumph-Song*,  
 The *Ioy* and *Comfort* of our heart;  
 To Thee all praises doe belong,  
 And thou the LORD of *Armies* art.

2

VVe must confesse, it is thy powre,  
 That made vs *Masters* of the *Field*;  
 Thou art our *Bulwarke*, and our *Towre*,  
 Our *Rocke* of refuge, and our *Shield*.

Thou taught'st our hands and armes to fight;  
 VVith vigor thou did'st gird vs round;  
 Thou mad'st our Foes to take their flight,  
 And thou did'st beat them to the ground.

3

With fury came our armed Foes,

To

To blood and slaughter fiercely bent,  
 And perils round did vs inclose,  
 By whatsoever way we went ;  
 That had'ft not thou our *Captaine* beene,  
 (To lead vs on, and off againe)  
 VVe on the place had dead bin feene,  
 Or mask'd in blood and wounds had laine.

4

This *Song* we therefore sing to Thee,  
 And pray, that thou for euermore  
 VVould'ft our Protector daigne to be,  
 As at this time, and heretofore ;  
 That thy continuall fauour showne,  
 May caufe vs more to Thee encline,  
 And make it through the World be knowne  
 That such as are our Foes, are thine.

For deliuerance from a publike Sicknesse.

*The Pestilence, and other publike sicknesses are those Arrows of the Almighty wherewith he punisheth publike transgressions : This Hymne therefore is to praise him, when he shall unslacke the Bow which was bent against vs ; and the longer he with-holds his hand, the more constantly ought we to continue our publike thanksgivings ; for when we forget to perseuere in praising God for his Mercies past, we usually reuiue those sins that will re-ue his Iudgements.*

SONG. LXXXIX.

*Sing this as the ninth Song.*

WHen thou wouldst, LORD, afflict a *Land*  
 Or scourge thy *People* that offend,

To

To put in practice thy Command,  
 Thy creatures all on Thee attend ;  
 And thou, to execute thy *Word*,  
 Haft *Famine, Sicknesse, Fire, and Sword.*

2

And here among vs for our sin,  
 A fore *Disease* hath lately raign'd,  
 Whose fury so vnstai'd hath bin,  
 It could by nothing be restrain'd ;  
 But ouerthrew both weake and strong,  
 And tooke away both old and young.

3

To Thee our cries we therefore sent,  
 Thy wonted pittie, LORD, to proue ;  
 Our wicked waies we did repent,  
 Thy *Visitation* to remoue ;  
 And thou thine *Angel* didst command,  
 To stay his wrath-inflicting hand.

4

For which thy loue, in thankefull wife,  
 Both hearts and hands to thee we raife,  
 And in the stead of former cries,  
 Do sing thee now a *Song of Praise* ;  
 By whom the fauour yet we haue,  
 To scape the neuer-filled *Graue.*

---

For the KINGS Day.

**T**He first Day of KINGS Raignes hath beene anciently obserued in most Kingdomes : And with vs that custome is worthily retained ; partly, for ciuill ends ; and partly, that the people might assemble together, to praise  
 God

*God for the benefit the Common-wealth receiveth by the Prince; to pray for his preservation also, and to desire a blessing upon him and his Government: To which purpose this Song is composed.*

## SONG XC.

*Sing this as the third Song.*

WHen, LORD, we call to minde those things  
That should be fought of Thee,  
Remembring that the hearts of Kings  
At thy disposing be;  
And how of all those blessings, which  
Are outwardly possesse:  
To make a *Kingdome* safe and rich,  
Good *Princes* are the best.

<sup>2</sup>  
We thus are mou'd to sing thy praise,  
For *Him* thou daigned hast,  
And humbly beg, that all our daies  
Thy care of vs may last.  
Oh, blesse our *King*, and let him raigne,  
In peacefull safetie long,  
The *Faiths Defender* to remaine,  
And shield the Truth from wrong.

<sup>3</sup>  
With awfull *Loue*, and louing *Dread*,  
Let vs obserue him, LORD,  
And as the *Members* with their *Head*,  
In Christian peace accord:  
And fill him with such royall care,  
To cherish vs for this;

As

Song 90.

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As if his heart did feelee we are  
Some liuing parts of his.

4  
Let neither *Partie* Struggle from  
That duty should be shownne,  
Left each to other plagues become,  
And both be ouerthrowne :  
For, o're a difobedient *Land*,  
Thou doft a *Tyrant* fet ;  
And thofe that *Tyrant-like* command,  
Haue ftill with *Rebels* met.

5  
Oh, neuer let fo fad a doome  
Vpon thefe *Kingdomes* fall ;  
And to affure it may not come,  
Our finnes forgiue vs all :  
Yea ; let the *Parties* innocent  
Some dammage rather share,  
Then, by vnchristian difcontent,  
A double Curfe to beare.

6  
Make vs (that placed are below,  
Our callings to apply)  
Not ouer curious be to know,  
What he intends on high.  
But, teach him iuftly to command,  
Vs rightly to obey ;  
So, both fhall fafe together ftand,  
And doubts fhall flie away.

7  
When hearts of *Kings* we pry into,  
Our owne we doe beguile ;

And

And what we ought our selues to doe,  
 We leaue vndone the while :  
 Whereas, if each one would attend  
 The way he hath to liue,  
 And all the rest to Thee commend,  
 Then all should better thriue.

8

Oh, make vs, LORD, disposed thus,  
 And our dread *Soueraigne* faue ;  
 Bleffe vs in him, and him in vs,  
 We both may bleffings haue ;  
 That many yeares for him we may  
 This *Song* deuoutly sing,  
 And marke it for a happy day,  
 When he became our K I N G.

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*Here endeth the HYMNES and SONGS*  
 of the CHVRCH.



### To the READER.

**T**Hat such as haue skill and are delighted with Musicke, may haue the more varietie, to stir vp the soone cloyed affections, these *Hymnes* are fitted with many new tunes; neuerthelesse, all (but some few of them) may be sung to such Tunes as haue bene heretofore in vse; For the benefit therefore of those who haue no experience in Musicke, I haue here set downe which Songs they be; and to what old Tunes they may be sung.

To the tune of the 1, 2, 3. and of an hundred other Psalmes may be sung; Song the 3. 21. 32. 33. 35. 38. 43. 53. 57. 58. 67. 69. 72. 78. 81. 83. 85, 86, 87. 90.

To the tune of the 51. 100. 125. Psalmes; and the X. Commandements, &c. may bee sung, Song the 5. 6. 8. 11, 12. 27, 28. 34, 42. 44. 48. 51, 52. 56. 60, 61. 64, 65, 66. 68. 70. 73. 76, 77. 80. 88.

To

*To the READER.*

To the tune of the 112. 127. Pfalmes, and the Lords Prayer, &c. may be fung; Song the 7. 40, 41. 45. 49, 50. 54. 59. 62. 71. 74, 75. 79. 82. 84. 89.

To the tune of the 113 Pfalme may be fung; Song the 9, 10. 17.

To the tune of the 25. Pfalme may bee fung; Song the 20.

To the tune of the 124 Pfalme may be fung; Song the 47.

F I N I S.











LIST OF PUBLICATIONS.

Issue

*For the Fourth Year 1870-1.*

8. A Handfull of Pleasant Delites, by Clement Robinson, and divers others. Reprinted from the Original Edition of 1584.
9. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part I.*
10. Juvenilia: Poems by George Wither. *Part II.*

*For the Fifth Year 1871-2.*

11. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part III.*
12. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *First Collection.*

*For the Sixth Year 1872-3.*

13. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Second Collection.*
14. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Second Collection.*

*For the Seventh Year 1873-4.*

15. Flowvers of Epigrammes, ovt of sundrie authours selected, as well auncient as late writers. By Timothe Kendall. Reprinted from the Original Edition of 1577.
16. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Third Collection.*

*For the Eighth Year 1874-5.*

17. Belvédère; or, The Garden of the Muses. By John Bodenham. Reprinted from the Original Edition of 1600.
18. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Fourth Collection.*

*For the Ninth Year 1875-6.*

19. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Third Collection.*
20. The Worthines of Wales. By Thomas Churchyard. Reprinted from the original edition of 1587.

*For the Tenth Year 1876-7.*

21. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Fourth Collection.*
22. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Fifth Collection.*

LIST OF PUBLICATIONS.

*Issue*

*For the Eleventh Year, 1877-8.*

23. Thule, or Vertues Historie. By Francis Rous. Reprinted from the Original Edition of 1598.
24. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Sixth Collection.*
25. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Fifth Collection.*

*For the Twelfth Year, 1878-9.*

26. Halelviah or Britans Second Remembrancer (1641.) By George Wither. *Part I.*
27. Halelviah or Britans Second Remembrancer. *Parts II. and III.*

*For the Thirteenth Year, 1879-80.*

28. Britain's Remembrancer. By George Wither. *Part I.*
29. Britain's Remembrancer. *Part II.*

*For the Fourteenth Year, 1880-1.*

30. The Hymnes and Songs of the Church. By George Wither.













